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EVANGELICAL

DISCOURSES.

BY JOHN PAYNE.

LONDON PRINTED MDCCLXIII.

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ADVERTISEMENT.

THE deſign of the following pieces, however feebly executed, is, in humble concurrence with The Goſpel of JESUS CHRIST, to ſhew the weakneſs and vanity of man, and the All-ſufficiency of GOD. The reaſon of their being written in the form of diſcourſes delivered from the pulpit, rather than of eſſays, it is unneceſſary to mention. Divine Truth can be communicated to the mind, only by the immediate operation of The SPIRIT OF TRUTH; and the arguments that are ſuggeſted by men for turning the deſire and dependence of the ſoul to Him, may be thrown into various

forms, and yet into none that will be equally uſeful and acceptable to all. If, therefore, the form of theſe pieces does not diſguſt many readers; and, in particular, as it is ſincerely hoped it will not, does not offend any member of the venerable body of CHRIST's miniſters, as an improper imitation of the form of one of their ſtated offices; it will be ſufficient to ſay, that they were the employment of ſome hours, that might have been devoured by melancholy, or waſted by idleneſs, or ſacrificed to folly and to ſin.

From an attentive obſervation of the whole, in which the ſame points of doctrine ſupported by nearly the ſame arguments occur more than once, as well as from other marks of inaccuracy,

inaccuracy, it will appear, that theſe pieces were not originally intended for the preſs; but when the motives that have influenced their publication took place, the alteration neceſſary to remove the repetition of particular parts, as well as to change the general form, was found to be more than could be accompliſhed in the midſt of numerous ſtated engagements. The whole, therefore, with all its imperfections, is intruſted to the candour of the reader.

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DIS-

DISCOURSE I.

ON THE PROMISE AND GIFT OF THE HOLY GHOST:

From JOHN xiv. 15, 16, 17, 20.

DISCOURSE I.

JOHN XIV. 15, 16, 17, 20.

"IF YE LOVE ME, KEEP MY COM-
"MANDMENTS: AND I WILL
"PRAY THE FATHER, AND HE
"SHALL GIVE YOU ANOTHER
"COMFORTER, THAT HE MAY
"ABIDE WITH YOU FOR EVER;
"EVEN THE SPIRIT OF TRUTH.
"—AT THAT DAY YE SHALL
"KNOW, THAT I AM IN MY FA-
"THER, AND YOU IN ME, AND
"I IN YOU."

THE converſation of which theſe verſes are a part, is the moſt tender and intereſting that can be conceived. The hour drew near, in which the SAVIOUR OF THE WORLD was to drink the laſt draught of his bitter cup of ſufferings; and "*having loved his* "*own*," as the Evangeliſt obſerves in the firſt verſe of the preceding chapter, the few "*poor* "*and ſimple ones*," who were choſen to "*con-*"*found the mighty and the wiſe*," and whom He was now about to leave; "*He loved them*" with unremitted affection "*to the end.*"

As the fitteſt preparation for the ſolemnity of this laſt conference, the DIVINE COMFORTER introduces it with the inſtitution of his Holy Supper; the perpetual earthly memorial of all the Benefits which fallen man derives from Redeeming Love; and having, in his Own Sacred Perſon, given his diſciples an example of that Humility, which is the firſt remedy to be applied to the diſorders of human nature, and neceſſary to prepare the mind for Divine Illumination; He proceeds to tell them of the great events that were ſoon to take place, and to fortify their ſouls againſt them.

He knew the thick darkneſs that overſpread their hearts, in common with their degenerate countrymen; who having loſt the Spiritual and Divine ſenſe of the Moſaic Law, and confounded the ancient prophecies of the firſt and ſecond coming of the Meſſiah, expected a prince inveſted with temporal authority, who, by breaking the Roman yoke, ſhould reſtore the outward liberties and privileges of the Jewiſh people, and reign over them in peace and ſplendour for ever. He knew the weakneſs of their zeal and faith; that, beſides "*the ſon of perdition*" who was to betray Him,

Him, "*one would deny Him*"; and that "*all "would be offended*" at his ſufferings, and from a ſenſe of their own danger deſert Him in the hour of difficulty and death.

He knew alſo, that, with all this imperfection, which would produce the pain of diſappointed ambition, and the dread of perſonal ſuffering; there was a mixture of worthy affections, that demanded conſolation and encouragement: a love for his perſon; a reverence for his character and precepts; a dependence upon his protection; and a deſire to be led to the poſſeſſion of that good which He had promiſed, however miſtaken they were in their apprehenſions of the nature of it. For Him, they had deſerted their friends, their families, their employments; with Him, they had endured poverty, diſgrace, and perſecution; in obedience to his laws, and in conformity to his temper, they had endeavoured to ſuppreſs the ſenſual and malignant paſſions of their nature: and was all this labour of love and obedience fruitleſs? were all thoſe hopes of reward in the honour and happineſs of the new kingdom, utterly vain and viſionary? and muſt their dear LORD, their guide, their patron, and their friend,

Whom they expected to ſee ſeated on the Throne of David, be now ſeparated from them by death, like a common mortal; and themſelves left expoſed, without protection or comfort, to the malignant ſcorn and abuſe of their exaſperated countrymen? No wonder, that, under the ſenſe of ſuch complicated evils, "*their hearts were oppreſſed with ſorrow, and* "*their tongues became ſpeechleſs.*"

He, who knew their hearts, knew the exceſs of their ſorrow, and the conſolations that were proper to remove it: He, who was Himſelf "*a man of ſorrows and acquainted* "*with griefs, and had attained perfection thro'* "*ſuffering*"; now ſhewed, how deeply He was "*touched with a feeling of human infirmi-*"*ties*". With all the tenderneſs of pity, with all the freedom of friendſhip, with all the dignity of wiſdom, with all the confidence of power, He ſearches to the bottom of their diſtreſs; expoſtulates with their doubts and fears; brings to recollection the wonders He had wrought in their ſight; exhorts to more animated love, and more faithful obedience; foretells the ſufferings they muſt undergo for his ſake, and foretells them as a reaſon for their entire dependence upon Him: but encourages

courages them with the hope of future glorious rewards; and promiſes to ſend "*another* "*Comforter*" in his ſtead, "*even the* SPIRIT "OF TRUTH, *who ſhould abide with them* "*for ever*," ſanctify their affections, enlighten their underſtanding, and explain the reaſon and efficacy of his approaching Death, and the whole nature of his Mediatorial Kingdom: and cloſes all, with a ſolemn and pathetic prayer to the Father, for their final perſeverance; and their reſtoration to that Union with the Divine Nature, in which alone the life and ſupreme felicity of man conſiſt.

But notwithſtanding theſe endearing motives to conſtancy and faith, ſo corrupt, ſo ignorant, and weak, is human nature, without the immediate influence of THE SPIRIT OF TRUTH, that it could not endure the trial of which it had been ſo tenderly forewarned. The conſequences of a known connexion with one who was become the object of public rage, were ſo much dreaded by Peter, that he gave up all his intereſt in that dear LORD whom he always profeſſed ſo ardently to love, and "*denied that he knew* "*Him:*" CHRIST, to rebuke ſelf-confidence, and repreſs the forwardneſs of a zeal that was

not born of THE SPIRIT, foretold him of this defection and disgrace. And neither he, nor James, nor John the beloved disciple, tho' chosen for that purpose from the rest as most distinguished for their affectionate attachment, could watch the hour of their Master's agony in the garden; but during the whole time of that amazing conflict with the Prince of Darkness, the weakness of nature resigned all their faculties to the insensibility of sleep: and when He was betrayed into the hands of power, Peter, and James, and John, and every other disciple, "*forsook him and* "*fled.*"

But when the tumult of their selfish fears had subsided, when their LORD had expired on the cross, and the rage of persecution ceased; when they had leisure to revolve this great event in their minds, and, by comparing it with what they had been taught, judge of its nature and importance, and derive that comfort from it which they so much needed; even then, their blind and incredulous hearts led them far from the truth, and they had no expectation that CHRIST would "*rise from* "*the dead.*" The report of this fact was treated by them as an idle story framed by the women

men that related it, whoſe minds were ſuppoſed to be diſtempered thro' exceſs of ſorrow: and when the evidence of their own ſenſes had convinced them of the reality of their Maſter's conqueſt over death and the grave, and they had converſed with Him forty days together on the moſt important concerns of his Kingdom; even in the moment of his aſcenſion, the hope of a temporal adminiſtration was predominant in their hearts, and they enquire with eagerneſs, whether He would not now be pleaſed to ſhake off the Roman yoke, "*and reſtore again the Kingdom* "*to Iſrael.*"

At length "*the day was fully come,*" when the promiſe of the HOLY SPIRIT, which had been ſo often made, was to be fulfilled; and the accompliſhment of it was attended with viſible appearances of tranſcendent glory, and produced aſtoniſhing effects. But, ſurely, none ſo aſtoniſhing, as the Change that was immediately wrought in the minds of the Apoſtles! Ignorance and infidelity gave way to Divine Knowledge and immoveable Faith: the ſenſe of perſonal danger was ſo totally ſubdued by Holy Fortitude, that even at Jeruſalem, the place where their Maſter was accuſed,

accuſed, blaſphemed, and condemned to death, and from which they were ſo lately driven by their fears, they ſtood forth as "*Witneſſes of* "*the Reſurrection of* CHRIST," the truth of which they were prepared to ſeal with their blood: the Kingdom of the Meſſiah was no longer conceived to be founded in temporal dominion, under which they hoped to enjoy the diſtinctions of riches, honour, and pleaſure; but it was known to be a Spiritual Kingdom, that muſt begin in the heart of every believer; a Kingdom of Holineſs and Love, of "*Righteouſneſs and Peace, and Joy* "*in the Holy Ghoſt:*" and the nature of this Kingdom, its progreſs from Glory to Glory, and its final eſtabliſhment in the Spiritual Perfection of all its members, theſe mean and illiterate fiſhermen, who had never travelled from their own coaſts but in company with their Bleſſed LORD, were enabled to explain to the multitudes that were then aſſembled in the city, "*in every language of every nation* "*under heaven.*"

This was the full and perfect meaſure of the Diſpenſation of Grace; which could not be poured out during CHRIST's abode upon earth, becauſe his Holy Proceſs, "*the work* "*that*

" *that was given Him to do*" as the only poſſible means of obtaining its ineſtimable treaſures, was not finiſhed; and moſt of its peculiar laws, glories and bleſſings, depended upon his ſufferings and death, his reſurrection, aſcenſion, and exaltation to the Right Hand of his Father's Throne. The buſineſs of CHRIST on earth, was to open the nature and deſign of his Heavenly Miſſion, and give inconteſtible evidences of its authority; to rebuke the Selfiſhneſs, Pride, and Malignity of fallen nature, as the chief obſtacles to the reception of THE SPIRIT OF TRUTH; and, in his Own Perſon, to exhibit a glorious example of the reunion of the Divine Nature with the human; and, as " *the Captain of* " *our ſalvation*," to make way for the univerſal conqueſt of ſin, hell, death, and the grave. As, therefore, Moſes and the Prophets conſtantly referred to the Coming of CHRIST; ſo CHRIST, when He came, as conſtantly referred to the Pouring out of THE SPIRIT, as the laſt and beſt Diſpenſation of GOD to the children of men. " *The ſalvation*," ſays St. Paul, " *which at the firſt began to be ſpoken* " *by the* LORD, *was*" afterwards " *confirm-* " *ed*," and fully publiſhed, " *by thoſe that* " *heard Him*; GOD *alſo bearing them wit-*

" *neſs*,

" *neſs, with ſigns and wonders, and with divers*
" *miracles and gifts of the* HOLY GHOST."

Let the Infidel pauſe here a moment, and reflect on the tremendous evil to which the pride of imaginary wiſdom expoſes him. The HOLY SPIRIT proceeding from the FATHER and the SON, on the appointed day began his miniſtration of Grace and Glory, atteſted by " *ſigns and wonders, and divers* " *miracles and gifts :*" miracles and gifts, that are paſt the power of any Being but the ſame SPIRIT, truly to deſcribe ! For, even againſt the deep rooted prejudices, ariſing from the expectation of a temporal Meſſiah ; from the meanneſs, obſcurity, and diſtreſs, of JESUS and his followers ; and from the infamy of the Croſs on which He had ſo lately ſuffered ; nay, in the midſt of the city of Jeruſalem, and in the ſight of Pilate, Herod, the Chief Prieſts, Elders, Scribes and Phariſees, Peter's firſt ſermon, after he was filled with THE SPIRIT, produced the converſion of " *more* " *than three thouſand ſouls.*" This, and the gift of tongues, are facts, which, in eighteen centuries, few have dared to controvert, none have been able to refute. Let the Infidel, I ſay, conſider, with awful ſerioufneſs, whether,

ther, by his obſtinate rejection of the Truth and Power of Chriſtianity, when ſupported by ſuch evidences of the Miniſtration of GOD's SPIRIT, he does not incur that dreadful ſentence, which was once pronounced againſt the arrogant, the ſelf-taught, and ſelf-righteous Phariſee—"*All manner of ſin and blaſ-*"*phemy ſhall be forgiven unto men; but the*"*blaſphemy againſt the* HOLY GHOST, *it*"*ſhall not be forgiven unto men: and whoſo-*"*ever ſpeaketh a word againſt the Son of Man,*"*it ſhall be forgiven him; but whoſoever*"*ſpeaketh againſt the* HOLY GHOST, *it ſhall*"*not be forgiven him, neither in this world,*"*neither in the world to come.*"

But tho' the miraculous gifts conferred on the Apoſtles and others, may be conſidered as an earneſt of their adoption, and a pledge of future happineſs and glory; yet, as they were not only not beſtowed alike on all, but, for whatever awful reaſon, were ſoon after diſcontinued, they had alſo a further pledge of ſalvation, an INTERNAL WITNESS, which being perſonal, equal, and conſtant, was far more certain, far more encouraging; even a Spirit of Faith, Patience, Temperance, Humility, Meekneſs,

Charity,

Charity, powerfully controlling the paſſions and appetites of corrupt nature, filling them with the Love and Communion of GOD and CHRIST, and producing that "*Peace, which the world could neither give,* "*nor take away.*" "*At that day ye ſhall* "KNOW, *that I am in my Father, and you* "*in me, and I in you.*" This is "The "COMFORTER, *which was to abide with* "*them for ever:*" this is promiſed alike to them, to us, and all that ever were or ever ſhall be called to the knowledge and belief of the Goſpel of CHRIST: nay, to all the deſcendents of Adam, in every age, and every nation; who are born of his power of Redemption, "*the Divine incorruptible* "*ſeed,*" that is to "*bruiſe the head of the* "*ſerpent,*" in the ſame truth and reality, as they are born of his fallen nature. It may not be improper, therefore, to conſider, in an abſtracted view,

The nature of that Diſtreſs, which has made the continual preſence and communion of ſuch a COMFORTER neceſſary;

The nature of the Relief He is ſent to adminiſter; and

The Concurrence required on our part, to render that Relief effectual.

The

The explanation of theſe ſubjects will include a general inquiry into all that relates to man—his original perfection; his diſgraceful fall, and voluntary alienation from the Life of GOD; his gracious reſtitution to pardon and to hope; his progreſſive ſanctification; and his recovery of the Life and Light, the Order and Happineſs of his firſt Perfect State.

Tho' I cannot hope to place truths of this exalted claſs in a light equal to their importance and excellency, yet I would not injure them by a ſlight and ſuperficial mention: I ſhall, therefore, attempt the conſideration of them in a ſeparate diſcourſe; and conclude this, with reminding all, who, at the more ſolemn ſeaſons of devotion, aſſemble to commemorate the Wonders of REDEEMING LOVE, of the bleſſings, which, as an eſſential part of Chriſtian worſhip, are prepared for their acceptance.

The Mercy of that GOD, "*in Whom we* "continually *live, and move, and have our* "*being*," does not only preſerve us in this probationary ſtate, and in the free and undiſturbed profeſſion of the Chriſtian Faith; but, by the rites of the Church, renews our privilege

vilege of approaching his Holy Table; from which, as from an earthly throne, CHRIST, the King, diſpenſes food, health, liberty, and peace, to all his faithful ſubjects. There, the promiſe made to Adam, the diſpenſations to Noah, Abraham, Moſes, "*the ſure word of* "*prophecy*," and the deſign and ſpirit of the ceremonial law, all center: there, CHRIST is given to all, as the Atonement for ſin, and as the Principle of a renewed Heavenly Life. From that, as from a fountain of living water, flow the truths, the duties, and the bleſſings of the Chriſtian Life. There GOD deſcends—not as upon mount Sinai, "*with* "*blackneſs, and darkneſs, and tempeſt, and the* "*noiſe of a trumpet and thunder*;" but with the gentle and enlivening beams of Divine Light and Love; with the ſtill and ſoft whiſpers of his HOLY SPIRIT, which are beſt heard in meek and quiet ſouls. And to "*that* "emblem of *Mount Sion, the Heavenly Jeruſa-* "*lem, the City of the Living* GOD," we are all called with kindneſs, perſuaſion, and intreaty.

The outward elements of this ordinance are, indeed, plain and ſimple; and plain and ſimple for this reaſon, that there may be room for

for the exercise, the growth, and strength of faith and devout affections. And as, by outward elements, the body is not only sustained, but altered to new habits, and different temperaments; so, by the body and blood of CHRIST, of which we are solicited to partake by faith, the soul acquires a new nature, that becomes assimilated to His; that is obedient to His Will; and is wholly supported, enlightened, and governed by HIS SPIRIT. "*I*," says He, "*am the living bread which* "*came down from Heaven: if any man eat of* "*this bread, he shall live for ever: and the* "*bread that I will give, is my flesh; which I* "*will give for the life of the world. Whoso* "*eateth my flesh and drinketh my blood, hath* "*eternal life, and I will raise him up at the* "*last day; for my flesh is meat indeed, and my* "*blood is drink indeed. He that eateth my* "*flesh, and drinketh my blood, dwelleth in me* "*and I in him*;" we are become one nature: "*for, as the Living Father hath sent me,* "*and I live by the Father; so he that eateth* "*me, even he shall live by me.*" In this Holy Supper, which I have instituted as a Memorial of my Love, and my desire to live in Perfect Communion with you, "*I in you, and* "*you in me*;" I give you my body to eat, and

my blood to drink;" *my body, which is broken"* on your account, and for your ſakes; "*my* "*blood, which is ſhed for the remiſſion of your* "*ſins*"—not only to deliver you from the torment, but to cleanſe you from the impurity of Sin: "*This do, in Remembrance of Me!*" This is my laſt, my dying requeſt: and to endear us the more to each other, to confirm that Holy Union which I deſire always to have with you; I aſk your compliance, as well on my account, as yours — "*This do, in* "*Remembrance of Me!*"

What amazing Condeſcenſion, what tranſcendent Love is this! How far beyond the power of man to acknowledge or conceive; and yet, how often ineffectual, to awaken in his dark and ſelfiſh ſoul, a ſenſe of gratitude and duty! One would think, that the danger of forfeiting ſo important an intereſt in CHRIT, to which a life of worldly buſineſs and amuſement continually expoſes us, ſhould make us long for every opportunity of recollecting and pleading it: but ſome "*whoſe hearts are* "*choaked with the cares and pleaſures of the* "*world,*" ſo far from ſeeking this opportunity, decline it when it is offered; and contrive pretences to defraud their ſouls of that ſuſte-

ſuſtenance, without which they cannot live: ſome, while they are "*wretched, and miſerable,* "*and poor, and blind, and naked,*" fancy themſelves "*increaſed in mental riches, and to have* "*need of nothing;*" and ſome, in the oppoſite exceſs, fear they are too blind to receive ſight, too naked to be cloathed, too wretched to be made happy.

Let theſe laſt recollect, that "*a broken and* "*a contrite heart*" will never "*be deſpiſed by* "*Him, who ſearcheth the heart:*" that a deep ſenſe of the evil and demerit of ſin, and a full conſtant deſire to be delivered from its power, is the temper of mind moſt ſuitable to the nature and deſign of this Holy Communion: that "CHRIST *came not to call the* "*righteous, but ſinners, to repentance;*" and, therefore, that thoſe chiefly, "*who labour and* "*are heavy laden*" with the burthen of ſin, are invited to "*come to Him,*" and receive that "*Reſt*" which He is always ready to beſtow. The Penitent Prodigal will be met with open arms; he will be brought in Triumph to his Father's Houſe; and Angels, and "*the* "*Spirits of the Juſt made perfect,*" will celebrate the Joy of his Return. O may we con-

tinually fear the deluſions of Satan, and the deceitfulneſs of our own hearts!

With the deepeſt humility for the ignorance, impotence, and wretchedneſs of fallen nature; with the deepeſt contrition for all voluntary and choſen deviations from Holineſs and Truth; and with the firmeſt dependence, not only on the Power, but the Will of CHRIST, "*to ſave to the uttermoſt thoſe that* "*come unto* GOD *by Him*;" let us embrace every opportunity to approach the Table of our LORD, and beg to be continually fed with "*the Bread that came down from Heaven,* "*the Food of Everlaſting Life!*" Let us beſeech our dear REDEEMER, "by the my- "ſtery of his Holy Incarnation; by his Holy "Nativity and Circumciſion; by his Baptiſm, "Faſting, and Temptation; by his Agony "and Bloody Sweat, his Croſs and Paſſion," and his Unknown Sufferings; "by his Death "and Burial; by his glorious Reſurrection "and Aſcenſion; and by the Coming of the "Holy Ghoſt," the COMFORTER which He had promiſed: let us beſeech Him by all theſe endearing circumſtances, which comprehend the Holy Proceſs in which every human ſoul muſt be perfected; to deliver us from the

the malice of Satan; from the influence of this vain, deceitful, and periſhing world; and from our more dangerous enemies, the darkneſs, impurity, pride, and malignity of our own hearts!

" *O may the* GOD OF PEACE, *that brought*
" *from the dead our* LORD JESUS, *that great*
" *ſhepherd of the ſheep, thro' the blood of the*
" *everlaſting covenant, make us perfect in every*
" *good work to do His Will; working in us that*
" *which is well pleaſing in his ſight, thro'* JESUS
" CHRIST; *to Whom be glory for ever and*
" *ever! Amen.*

DISCOURSE II.

ON THE PROMISE AND GIFT OF THE HOLY GHOST:

From JOHN xiv. 15, 16, 17, 20.


BRITISH MUSEUM

DISCOURSE II.

JOHN XIV. 15, 16, 17, 20.

"IF YE LOVE ME, KEEP MY COM-
"MANDMENTS: AND I WILL
"PRAY THE FATHER, AND HE
"SHALL GIVE YOU ANOTHER
"COMFORTER, THAT HE MAY
"ABIDE WITH YOU FOR EVER;
"EVEN THE SPIRIT OF TRUTH.
"—AT THAT DAY YE SHALL
"KNOW, THAT I AM IN MY FA-
"THER, AND YOU IN ME, AND
"I IN YOU."

IN the former diſcourſe on this promiſe of Divine Conſolation, I have endeavoured to give ſome account, however imperfect, of the eſtabliſhment of CHRIST's Kingdom upon earth; when, with reſpect to the great work of his perſonal miniſtry in the fleſh, bowing his head upon the croſs, Himſelf had ſaid, with his expiring breath, "*It is fi-*
"*niſhed!*" when thus triumphing over hell, death, and the grave, "*He aſcended up on*
"*high; and led captivity captive; and gave*
"*gifts unto men, even to the rebellious, that*
"*the* LORD GOD *might dwell among them.*"

The miracles that attended the completion of this promiſe, I have juſt mentioned as an external evidence of the truth of The

Goſpel,

Goſpel, that is ſufficient, upon their own boaſted principles, to repreſs the ſelf-confidence of infidels, and alarm them with the dreadful conſequences of rejecting the Redeeming Power of The HOLY SPIRIT, without which man cannot be "*delivered* "*from the wrath to come.*"

But with a view to apply this promiſe, and the completion of it, more immediately to ourſelves, and ſhew the perſonal intereſt we have in both; I have urged the Change, which the Effuſion of the HOLY SPIRIT inſtantaneouſly produced in the underſtanding will and affections of the Apoſtles, as a miracle not leſs aſtoniſhing than the gift of tongues and the power over life and death: and from thence took occaſion to ſpeak of the INTERNAL WITNESS to the Truth and Power of Chriſtian Redemption; that Witneſs, which is common not only to them, and us, and all believers in CHRIST, but to every ſon of Adam, in every age, and every nation; that DIVINE COMFORTER, "*who abiding* "*with us continually,*" will, while we place our whole dependence upon Him, "*Lead us into All Truth,* heal our infirmities, alleviate our afflictions, and ſupport

ſupport us under all the darkneſs, diſorder, and wretchedneſs of fallen nature.

Regarding the Apoſtles, therefore, with reſpect to this gracious promiſe, as the repreſentatives of all deſcending Chriſtians, nay of human nature itſelf; I propoſed to conſider, in an abſtracted view,

The nature of that Diſtreſs, which has made the continual preſence and communion of ſuch a COMFORTER neceſſary;

The nature of the Relief He is ſent to adminiſter; and

The Concurrence required on our part, to render that Relief effectual.

This I ſhall now attempt to proſecute; tho' not ſtrictly according to the diviſion of the ſubject which I have juſt given, yet with ſuch an enforcement of each particular part, as may contribute moſt to the ſtrength of the whole.

When the humanity of JESUS CHRIST, in which He had finiſhed the Wonderful Proceſs of Redemption, was glorified, the Gift of the HOLY SPIRIT, as the bleſſed Effect

of

of all that had been done and ſuffered, was beſtowed upon the children of men; under whoſe Continual Miniſtration, the Heavenly Life, "*born of that Incorruptible Seed of the* "*Eternal Word*" which is implanted in every ſoul, was to be cheriſhed, ſtrengthened, and perfected; and men were to acquire a nature tranſcendently different from that which they inherit from Adam, and, in the language of St. Paul, experience a Total Change "*from* "*an earthly to an Heavenly Image.*"

This Change is repreſented, not as ſomething that was always new and ſuperiour to human nature, but as the Renovation of a Life that had been loſt; a Recovery of that ſtate of being, in which man was originally placed, and from which he had voluntarily fallen. And, indeed, the conviction, that he is not in his primitive ſtate, and ſuch as his Maker formed him; has, in every age, led many minds into all the mazes of Philoſophy, to ſeek for ſome ſolution of ſo dark an enigma.

It could not be conceived, that the Bleſſed GOD ſhould have made a creature with an averſion to the only important ends of which

it

it muſt be ſuppoſed naturally capable, and particularly with a diſaffection to Himſelf; that ſo excellent a ſpirit ſhould be ſo ſervilely employed in the perſuits of animal Life; and that poſſeſſing powers of a ſuperiour and inferiour kind and order, the meaner ſhould have been, by original conſtitution, framed to command, and the more excellent only to obey and ſerve. Hence, the bittereſt complaints of "the mind's ſubjection to the "body, as a bond of corruption, a dark "coverture, a living death, a ſenſible car-"caſe, a moving ſepulchre!" Hence the various attempts to account for the origin of this evil: "ſome repreſenting nature as a conti-"tual war and force, cenſure the Firſt Cauſe "for producing ſuch a diſtortion, as an im-"mortal ſpirit united to a mortal body: ſome "reckoning every thing evil that has pertu-"bation in it, and ſubjecting all things to fate "and neceſſity, make the Holy GOD to be "the original cauſe of all the evil in the mind "of man: and ſome," by far the moſt diſtinguiſhed for the conſiſtency of their opinions, and the purity of their morals, "with "great reverence for the Divine Majeſty, con-"feſs, that the ſole cauſe of evil is in man "himſelf; that whatever comes from GOD,

"is

" is good; but evil proceeds from a certain " ancient nature, an hereditary pravity of an " almoſt forgotten original; and that man " was formerly in an incorrupt ſtate of being, " but is now plunged in matter and corpo- " riety."

Of the queſtion about the origin of evil, which the moſt improved philoſophy could but darkly and remotely gueſs at, REVELATION has given the cleareſt ſolution; and to the evil itſelf, and its univerſal influence and dominion, eſtabliſhed upon the ruins of a Life originally Pure, Perfect, and Divine, has borne the moſt awful teſtimony.

" *Man was created upright, in the Image,* " *and after the Likeneſs of* GOD!" formed for the moſt intimate intercourſe with his DIVINE PARENT; to receive the large communications of Immenſe Goodneſs, Life, Light and Love, which, as a birth or nature, were continually riſing up within him!

Examine now the intellectual faculties of the human mind, the ground of its arrogant diſtinction, its glory and its boaſt: and what find we there, but ſlow and dull perceptions, roving

roving and uncertain judgments, feeble and miſtaken reaſonings about matters of the neareſt concern? What find we, indeed, but darkneſs? "*Ye were ſometimes darkneſs*," ſays St. Paul to the Epheſians — not merely ſurrounded with darkneſs, or in whom ſome degree of darkneſs dwelt; but darkneſs itſelf! And is darkneſs the Image of Original and Uncreated Light? Examine the human heart: and there, on the throne which GOD once filled, ſits the abominable Idol SELF, as her own original, center, and end! Extending her view no further, than her own hand can reach; and by no other light, than what the vapours that riſe from her own clouded brain afford; ſhe gives confuſed laws to fancy, judgment, reaſon; which, like willing ſlaves, traverſe the regions of animal and ſenſual Life, to procure luxurious amuſements for her ſoft and drowſy hours, and more turbulent and rapturous enjoyments for fits of activity and ardour. But in the ſecret corners of this dark domain, favoured, cheriſhed, yet concealed, lurk impatient Pride, corroding Envy, and envenomed Wrath! Here alſo dwell, though unwelcome inmates, Diſappointment, Diſguſt, and Spleen; cold Doubt that chills the ardour of Confidence, and cruel Jealouſy that

blaſts

blaſts the fruits of Love! Here is the worm of keen Reproach, that never dies! Here the Viſitations of an ejected GOD; unfrequent, indeed, and ſudden; but in ſuch pomp of terrour, as makes the whole fabrick ſhrink almoſt into annihilation! And at a diſtance, hovering over this chaos of wild paſſions and diſordered faculties, ſits black Deſpair!

And is this the primitive integrity of man? Is this the Likeneſs of Infinite Wiſdom, Purity, Benignity, and Love? Is this the being that is filled with the "*Breath of* GOD's "SPIRIT," and formed for His Communion and Converſe? Can, not only alienation, but enmity and oppoſition be the ground of intimate fellowſhip? Can light ſubſiſt with darkneſs, can ſpirit unite with carnality? And is a life of ignorance and guilt, of perverted faculties and tormenting paſſions, an Image of the Life of GOD? Some faint traces, indeed, ſtill remain of man's great original: ſome imperfect footſteps may yet be diſcovered, that ſhew he was once a glorious Temple, dignified with the Preſence of an Indwelling DEITY, and conſecrated to his Honour. To uſe the words of a ſublime writer, "The "ſtately ruins are viſible to every eye, that

"bear

"bear in their front, yet extant, this doleful "inſcription — HERE GOD ONCE DWELT! "But, behold the deſolation! The faded "glory, the darkneſs, the diſorder, the impu- "rity, the decayed ſtate in all reſpects of this "Temple, too plainly ſhew, the great Inha- "bitant is gone!"

How tranſcendently kind and honourable, was the appointment of man to ſo exalted an office and uſe! this moment, not to exiſt; and the next, to be capable, and full of GOD! How free and voluntary the conde- ſcenſion of the Self-ſufficient Good, thus to deſire union and familiarity with his crea- ture!

How free and voluntary alſo was the ali- enation, the apoſtaſy, and revolt of man! No force compelled, no inſufficiency betrayed him: heaven and earth could not ſupply the ſtrength of a plauſible temptation, to withdraw him from what was thus infinitely excellent!

"*Eat not*," ſays the Bleſſed GOD, "*of* "*the tree of the knowledge of good and evil; for in* "*the day thou eateſt thereof, thou wilt ſurely* "*die.*" This was not an arbitrary reſtraint,

impoſed only for the exerciſe of GOD's authority, and the trial of man's obedience: but a kind and paternal caution, to beware of deſiring a perception of the good and evil of the outward world; which, as well as a corruptible and temporary, was an animal and beſtial ſtate of things, partaking of the nature of thoſe beings, who by their apoſtaſy firſt introduced evil into the creation. Out of the horrible chaos of fire and darkneſs, into which thoſe revolted ſpirits, by the wrathful workings of nature ſeparated from GOD, had begun to change the once happy region they inhabited, was formed this ſyſtem of divided elements; a mixture of good and evil unſuitable to the nature of Adam, who was only "*to ſubdue and* "*exerciſe dominion over it,*" till by heavenly fire it ſhould be purified from its corruption, and made a fit habitation for him and his offſpring for ever.

"*Eat not of the tree of the knowledge of Good* "*and Evil.*" 'Be content, O Adam! with 'thy preſent ſtate of being; and happy in the 'perpetual communications of my favour, 'rule over this imperfect and periſhing world 'till my purpoſes are accompliſhed, without 'deſiring to partake of its corruption and im-

'purity. Thou canſt not have its perceptions, 'without its nature: and if once the animal 'and beſtial nature has power in thee, in 'that moment the Divine Nature which thou 'now poſſeſſeſt, the Life of FATHER, SON, 'and SPIRIT, that is now generated in thee, 'will depart from thy ſoul, and ſeparated from 'my Light and Love, thou wilt become, like 'the fallen angels, an immortal wrathful 'ſpirit, whoſe eſſence is the rage of fire, and 'the horrour of darkneſs. Eat, therefore, 'only of the bread of Heaven, the food of 'Paradiſe; and touch not the fruit of the tree 'of knowledge of good and evil, which will 'immediately open in thy ſoul the animal, 'beſtial, and wrathful Life of this outward 'world; and to the Heavenly and Divine Life, "*thou wilt in that day ſurely die.*" But theſe counſels of Infinite Love and Wiſdom being deſpiſed, Adam incurred the dreadful conſequences of perverted deſire; and ſuch as he became, ſuch are his wretched offspring.

The full power of earthly good and evil now took place in man: he now found himſelf the ſlave of all the elements, in which were ſtorms, tempeſts, earthquakes, and all manner of ſtrife and contrariety; ſubject to

heat and cold; to fear, ſorrow, and diſquiet; to ſickneſs, pain, and death! The Birth of the SON OF GOD, Who is "*the Brightneſs* "*of the Father's glory, and the expreſs Image* "*of his Perſon,*" and the proceeding operation and influence of the HOLY SPIRIT, were now departed from his ſoul; and being thus broken off and alienated from the Life and Light of GOD, he retired into his dark Self as his center and circumference, deſiring, ſeeking, and enjoying only the gratifications of animal and ſenſual life.

The elements of this fallen nature are a reſtleſs Selfiſhneſs, a reſtleſs Pride, a reſtleſs Envy, and a reſtleſs Wrath; correſponding to the diſordered elements of outward nature, and, like them, ſubſiſting in ſuch inſeparable union, as to be the reciprocal cauſe of each other. Theſe are alſo the elements of the fallen angels, and conſtitute the hell in which they live: and that man is not now fully ſenſible of the torment they produce, is, becauſe their operation and effects are ſuſpended and ſoftened by the tranſient good that is found in temporary nature; the variety and beauty of material objects that are perpetually engaging his ſenſes, the warmth and activity of the blood

and

and animal ſpirits, and the influence of firmamental light and heat.

But are there no inſtances, even now, of ſuch an operation of theſe elements as is next to intolerable? Has Pride never ſwoln ſo high, that the brain has been turned, and the heart ready to burſt? has the tooth of Envy never been ſo keen, as to devour in the breaſt which cheriſhes that monſter, all the endowments of nature, and even all the gifts of Grace? Has Wrath never been ſo violent, as to ſhake the human frame almoſt into diſſolution? Has the preſſure of ſome great evil never driven men, not only to wiſh but to ſeek for death? Have not many, when the blood has languiſhed in their veins, and a cloudy atmoſphere hung over their heads, felt an uneaſineſs, a dejection, a horrour of ſpirit, that could not be removed, till animal vigour returned, and nature wore a more chearful face? And do we not all perpetually deſire to be in a ſtate in which we are not, perpetually ſeek after ſomething which we do not poſſeſs?

But the coverture of this outward world muſt ſoon be removed; the light of the firmament will be extinguiſhed; the beauty and

variety of material objects will be loſt in undiſtinguiſhed ruin; the courſe of the blood and ſpirits will be ſtopped; the dream of life will be over! And then, what can conceal the reality, or alleviate the torment of that hell, which an immortal ſpirit, that has obſtinately rejected its only poſſible Redemption, muſt feel, in the powerful uncontrolled workings of its own Selfiſhneſs, Pride, Envy, and Wrath?

I have been thus particular in ſhewing, by the concurrent opinions of antient philoſophy, the declarations of the Oracles of GOD, and the teſtimony of ſad experience, what is the cauſe, the nature, and depth of the evil that is in man; that we may be the more perfectly convinced of the nature and neceſſity of that Redemption, which DIVINE LOVE has provided for it.

True as it appears to be, that the foundations of hell are laid in the eſſences of fallen nature; it is equally true, that there the foundations of Heaven alſo are deeply and firmly eſtabliſhed. In all this blackneſs and horrour of darkneſs, there is "*a Light that lighteth* "*every ſoul that cometh into the world:*" In the

the depth of this ſoil of corruption, there is ſown "*an Incorruptible Seed of the Eternal "Word!*" and that BLESSED SPIRIT, whoſe breath muſt carry on its life, the COMFORTER, who has a remedy for all this diſtreſs, is now among us "*with healing in his wings.*" He requires only, that "*thoſe who ſleep, "ſhould awake and riſe from the dead,*" to ſeek after Him alone, and depend ſolely upon Him, "*and He will give them life and peace.*" This is the Relief He is ſent to adminiſter; and this the Concurrence required on our part, to render that relief effectual; the more particular conſideration of which, muſt be reſerved for another diſcourſe.

In the mean time, let not that Selfiſhneſs and Pride, which are ſo great a part of the root of all our miſery; let not amuſement or buſineſs, the cares or pleaſures of this animal and ſenſual, this unſatisfying and periſhing life; hinder us from ſearching to the loweſt depths of human corruption; that we may ſo truly ſee its deformity, and ſo ſenſibly feel its burthen, as to apply moſt earneſtly to CHRIST, for that Beauty of Holineſs, and that Immortality of Reſt, which He alone can give. 'If we uſed but half the pains to

'diſcover the evil that is hidden in us, as we 'do to hide the appearance of it from others; 'we ſhould ſoon find, that "*in the midſt of* "our moſt orderly *life we are in death*," 'and 'want a Saviour to make our moſt apparent 'virtues, virtuous. But ſooner or later Re-'pentance muſt have "*a broken and a contrite* "*heart*:" we muſt, with our Bleſſed LORD, 'go over Cedron, and with Him ſweat great 'drops of ſorrow, before He can ſay for us, 'as He ſaid for Himſelf, "IT IS FI-"NISHED!"

We have, however, the conſolation to know, that when we ſincerely and ardently engage in this great buſineſs of Redemption, "*all things will work together*" for our ſupport, encouragement, and ſucceſs: for as ſoon as that becomes the living deſire and purpoſe of the heart, "*all things are ours; whether* "*the world, or life, or death, or things pre-*"*ſent, or things to come—all are ours; and we* "*are* CHRIST'S; *and* CHRIST *is* GOD'S! Therefore, "*let us bow our knees unto the Fa-*"*ther of our Lord* JESUS CHRIST, *of Whom* "*the whole Family in heaven and earth is named;* "*that He would grant us, according to the riches* "*of his glory, to be ſtrengthened with might by*

"HIS

" HIS SPIRIT *in the Inner Man: that*
" CHRIST *may dwell in our hearts by faith;*
" *that being rooted and grounded in* LOVE, *we*
" *may be able to comprehend, with all ſaints, what*
" *is the breadth and length, and depth and height,*
" *and to know* THE LOVE OF CHRIST, *which*
" *paſſeth knowledge, that we may be* FILLED
" WITH ALL THE FULNESS OF GOD!"

" *Now unto* HIM *that is able to do exceeding*
" *abundantly above all that we can aſk or think,*
" *according to the Power that worketh in us;*
" *unto* HIM *be glory in the Church by* CHRIST
" JESUS, *throughout all ages world without*
" *end! Amen.*"

DIS-

" His SPIRIT in the Inner Man; that
" CHRIST may dwell in our hearts by Faith;
" that being rooted and grounded in LOVE, we
" may be able to comprehend, with all Saints, what
" is the breadth and length, and depth and height,
" and to know THE LOVE OF CHRIST, which
" passeth knowledge, that we may be FILLED
" WITH ALL THE FULNESS OF GOD!

" Now unto HIM that is able to do exceeding
" abundantly above all that we can ask or think,
" according to the Power that worketh in us;
" unto HIM be glory in the Church by CHRIST
" JESUS, throughout all ages, world without
" end! Amen.

DISCOURSE III.

ON THE PROMISE AND GIFT OF THE HOLY GHOST:

From JOHN XIV. 15, 16, 17, 20.

DISCOURSE III.

ON THE PR[illegible]ND GIFT OF
THE H[illegible]HOST:

From JOHN XIV. 15, 16, 17, 20.

DISCOURSE III.

JOHN XIV. 15, 16, 17, 20.

"IF YE LOVE ME, KEEP MY COM-
"MANDMENTS: AND I WILL
"PRAY THE FATHER, AND HE
"SHALL GIVE YOU ANOTHER
"COMFORTER, THAT HE MAY
"ABIDE WITH YOU FOR EVER;
"EVEN THE SPIRIT OF TRUTH.
"— AT THAT DAY YE SHALL
"KNOW, THAT I AM IN MY FA-
"THER, AND YOU IN ME, AND
"I IN YOU."

THE researches of philoſophy, with all the light of tradition, did but imperfectly diſcover, what the doctrines of REVELATION have fully made known, man's great original, and the greatneſs of his fall. And further than the diſcovery of a ſtate of ſin and miſery, that could not poſſibly be the Primitive State of man, the labours of the moſt improved philoſophy were not able to go: the repeated inquiries of arrogant reaſon, have never led the mind to an Effectual

Redemp-

Redemption from the Power of that Evil, which was notwithſtanding acknowledged to be univerſal, irreſiſtible, and deadly. Hence the various forms of ſuperſtitious worſhip paid to an "*Unknown God*," that in all ages have overſpread the world: the ſenſe of guilt, and the ſenſe of miſery as the concomitant of guilt, was too great a torment for the mind to bear, without the hope of ſome Relief from a Superiour Power; and ſtocks and ſtones, beaſts and devils, have been adored as the diſpenſers of riches, honour, pleaſure, life, health, and peace; and propitiated with ſuch impure and cruel rites, as, inſtead of exalting, debaſe the underſtanding and the heart of man, and of themſelves furniſh a melancholy and convincing proof of the extream degeneracy and corruption of his nature.

But "*the Day-ſpring from on high*" having overcome the long night of "*darkneſs*," and diſpelled "*the ſhadows of death*" that covered the whole earth, "THE GREAT "MYSTERY OF GODLINESS, *which*," as St. Paul obſerves, "*was kept ſecret ſince the* "*world began*," ſtands fully revealed; and

by

by "*the Manifeſtation of* GOD *in the fleſh*," we not only know the nature of the evil that poſſeſſes the human ſoul, but the poſſibility and reality of a Redemption from it.

Man, by the loſs of the Divine Life, loſt the Birth of THE SON OF GOD, "*the* "*Brightneſs of the Father's Glory*;" and of "THE SPIRIT *that proceedeth from the* "*Father and the Son.*" He had now only an unperiſhable fiery life, ſubſiſting in the elements of Selfiſhneſs, Pride, Envy, and Wrath: ſuch as is the life of the fallen angels, with whoſe nature he had entered into communion, and of whoſe kingdom he was become the ſubject; and ſuch as muſt neceſſarily be the life of all ſpirits, that are ſeparated from the Light and Love of GOD.

From the darkneſs, fire, and torment of this life, it was not in the power of man to redeem himſelf; it was not in the power of the higheſt order of Angels to redeem him; nor have the Divine Power, Wiſdom, and Goodneſs, propoſed any other way to redeem him, but by "the Regeneration of the Life

"that

"that was lost," — the Reſtoration of the Birth of "THE SON OF GOD *in his ſoul*, and "*the Renewing of* THE HOLY GHOST."

But no power could renew this Birth, except that by which it was firſt generated: if THE SON OF GOD had not taken upon Him the fallen nature of man, and overcome its evil by his Life, Sufferings, Death, and Reſurrection; if the THE HOLY GHOST had not deſcended into its darkneſs and impurity; the ſoul could never have recovered the Divine Image of FATHER SON AND SPIRIT, in which it was originally made. Therefore, "*before the formation of this world*," when man's fall was foreſeen, "*he* "*was choſen to Salvation in* JESUS CHRIST:" and after he had fallen, the foundation of his Recovery was laid, in an implanted "*Incorruptible Seed of the Eternal Word*;" a principle of enmity and oppoſition to "*the ſeed of the ſerpent*," that was eventually "*to bruiſe his head*;" to deſtroy his whole dominion, by cruſhing the vital part, the ſeat of ſpirit, activity, and power.

From

From this Divine principle, man derived his ability of turning to GOD in penitence and faith, obedience and love; and finding again, in Him, the Life, Light, and Happineſs of his firſt ſtate of being: this was his pledge of immortal peace, the foundation of the Kingdom of Heaven reſtored in his ſoul. And the ſame ability that with ſuch Free Grace and Love was communicated to Adam, is tranſmitted to all his deſcendents: ſo that no human ſoul is without a Redeemer; none can be finally loſt, and entirely ſubdued by the evil which the fall has introduced, but by voluntarily turning from the SAVIOUR within him; by "*reſiſting, grieving,* "*and quenching* THE SPIRIT OF GOD," and giving himſelf up to the influence of his own dark, wrathful, diabolical nature.

The myſtery of Redemption and Salvation through the Power of this generative ſeed of the New Birth, from the time of its declaration under the character of a "*Bruiſer* "*of the ſerpent's head,*" was gradually unfolded by various types and ſhadows, prophecies and ordinances, till its final and perfect manifeſtation in the perſonal miniſtry

of the Great IMMANUEL, "GOD *dwell-*
"*ing in the fleſh,*" and "*the Effuſion of the*
"HOLY GHOST: and in this interval, all the ſmall portion of Godlineſs, Truth, and Holineſs, that was to be found among the children of men, was the fruit of this Vital Principle, this Seed of the Birth of Heaven in the ſoul. This, as the Divine Nature with which alone THE SPIRIT of GOD could unite, was "*the only Light of thoſe*
"*that ſate in darkneſs; the Light that lighteth*
"*every man that cometh into the world; the*
"*lamp of the* LORD, *the Inſpiration of the*
"ALMIGHTY!" This was Rectitude, Wiſdom, Benevolence, The Moral-Senſe, and whatever other names are adopted in the diſputes of human philoſophy, to diſtinguiſh and characterize the principles of Holineſs and Truth. Being wholly given up to This, "*Abel offered a more acceptable*
"*ſacrifice than Cain:*" through the power of This, "*Enoch obtained the honourable*
"*teſtimony of pleaſing* GOD, *and was tranſ-*
"*lated that he ſhould not ſee death:*" made faithful and obedient by This, "*Abraham*
"*went out at the command of* GOD, *not*
"*knowing whither he went:*" by This,
"*Moſes*

" *Moſes refuſed to be called the ſon of Pha-*
" *roah's daughter, chuſing to ſuffer affliction*
" *with the people of* GOD, *than to enjoy the*
" *pleaſures of ſin for a ſeaſon; eſteeming the*
" *reproach of* CHRIST," the Saviour within him, " *greater riches than the treaſures of*
" *Egypt:*" animated and ſuſtained by This, " *numbers endured the trial of cruel mockings*
" *and ſcourgings, bonds, and impriſonment:*
" *they were ſtoned, they were ſawn aſunder,*
" *were tempted, were ſlain with the ſword;*
" *they wandered about in ſheep-ſkins and goat-*
" *ſkins, being deſtitute, afflicted, tormented;*
" *they wandered in deſerts and on mountains,*
" *in dens and caves of the earth. All theſe,*
" *of whom the world was not worthy,*" through the power of the Incorruptible Seed, felt and " *confeſſed that they were ſtrangers and*
" *pilgrims on the earth,*" a ſtate of ſin and miſery unſuitable to the Divine Nature regenerated in their ſouls; " *and that they ſought*
" *a better, even a Heavenly country,*" a ſtate of perfect Reſtoration to the Image and Life of GOD.

In the fulneſs of time, " THE ETERNAL
" WORD, *by Whom all things were made, in*

"*Whom was Life, and Whose Life was the Light*
"*that had ſhone in the darkneſs of this world,*"
the only principle of Life and Redemption in fallen nature; "*became incarnate, and*
"*dwelt among men full of Grace and Truth.*"
And in this incarnation, there was a viſible proof of the reality of that Perfect Union of the Divine Nature with the human, without which, the Primitive State of man's ſoul, as an Image of GOD, could not be reſtored. There was alſo a Perfect Example of the Regenerate Life; in which thoſe Tempers were moſt reſplendent, that were moſt oppoſite to Selfiſhneſs, Pride, Envy, and Wrath, the elements of fallen nature, "*the ſeed of the ſerpent,*" the eſſence and life of hell in the ſoul of man!

Now was diſplayed a moſt Pure, Serene, Diſpaſſionate Mind, unpolluted by any earthly tincture, dwelling in a body of human fleſh! A Mind, adorned with Godlineſs, Patience, Temperance, Meekneſs, Humility, and Univerſal Love! moſt abſtracted from the vanities of time, that periſh as they riſe; and immoveably intent upon the permanent intereſts of Eternity! inflexible

ible by the allurements of ſenſe! full of Love to a wretched, ſinful world; compaſſionate to its calamities, unprovoked by its ſharpeſt injuries! bent upon doing the greateſt good, and prepared to ſuffer every evil!

Here was a ſtate of entire Devotedneſs to GOD, of the moſt abſolute and perfect Subjection of the human will to the Divine. Here was a conſtant perſuit, not of man's glory, but GOD's; a deſire to live perpetually in His Preſence, and to enjoy perpetual Communion with Him. Here men were ſhewn, what it was to be afflicted and patient, to be offended and do good, to be injured and forgive: what it was to live in a tumultuous world, and be at peace within; to dwell on earth, and "*have their converſation in Heaven.*" Here was manifeſted the Power of Reſignation to deliver from the tyranny of Self-will; the Power of Meekneſs to overcome Wrath; the Power of Humility to ſubdue Pride; the Power of Univerſal Love to ſuppreſs the malignant fire of Envy. Here was, indeed, an entire conqueſt over every enemy of

GOD and man—the world, the flesh, and the Devil.

In JESUS CHRIST is that Perfect Life, which shews "*the Brightness of the Fa-*
"*ther's Glory, the Image of the Blessed*
"GOD," once more impressed upon human nature! And THIS LIFE, under the continual influences of the HOLY SPIRIT, is renewed and perfected in all, wherever they are placed, that, in contrition, faith, and hope, turn the desire of their heart from the sinful life of Self, to GOD. "*Look,*" therefore, "*unto* HIM, *and be saved, all*
"*the ends of the earth!*" He alone, not as an outward teacher, but as an internal principle of Holiness and Truth, delivers man from the realms of darkness, and the slavery of sin! He alone redeems, renews, and restores the Life of GOD in the essences of his soul!

Indeed, all the doctrines and duties of the Gospel terminate in this truth — that "the Manifestation of the Nature Life
"and Spirit of CHRIST in the soul, is the
"only Redemption and Salvation of fallen
"man." For this end we are told, that we

we muſt "*put on* CHRIST;" that, "*with-*
"*out Him, we can do nothing, and have no*
"*Life in us;*" that "*He is our Way, our*
"*Truth, our Life;*" that "*He muſt be formed*
"*within us;*" that "*we derive Life from*
"*Him, as the branches derive life from the*
"*vine;*" that "*we muſt eat his Fleſh, and*
"*drink His Blood;*" that "*His Blood alone*
"*cleanſeth us from all ſin;*" that, "*unleſs*
"*we have His Spirit, we are none of His;*"
and that being thus within us, as the gene-
rative principle of a Renewed Spiritual
Life, "*He is our Juſtification and Atonement,*
"*our Wiſdom and Righteouſneſs, our Sanctifica-*
"*tion and Redemption.*" As a progreſſion of
Life from its firſt principle to its mature
ſtate, we are told, not only of "*an Incor-*
"*ruptible Seed of the* WORD, *a Seed of*
"GOD," and "*a Birth of* GOD"; but of
"*Babes in* CHRIST;" of a "*Man in*
"CHRIST;" and of "*the meaſure of the*
"*the ſtature of the Fulneſs of* CHRIST,"
as the height of final perfection. We are
alſo told of "*a New Inward and Spiritual*
"*Man, born of an Incorruptible Seed, born*
"*of the* SPIRIT, *born from Above, and the*
"*Child of* GOD;" and of "*an Old Na-*
"*tural Man*" of this outward world, "*born*

"*of the Earth, born of Fleſh and Blood, born "from Below, and the Child of the Devil;*" and that in the "*perpetual enmity*" between theſe two natures, conſiſt the whole exerciſe, trial, and warfare of the Chriſtian Life.

What an awful compoſition is man; in whom the ſeeds of good and evil are ſo deeply implanted, and ſo conſtantly generating, that every motion of his ſoul is a ſtep towards Life or Death, towards Heaven or Hell! From "*the Old Nature*" within him, born of the Firſt Adam, and controlled by the reaſoning, doubting, and diſputing ſpirit of his aſtral life, proceed Selfiſhneſs, Pride, Envy, and Wrath; the love of the world; and the reſtleſs and inſatiable appetite of ſenſual pleaſure: from "*the New Nature,*" born of the Second Adam, and guided and governed by the continual influences of THE HOLY GHOST, ariſe the moſt abſolute Reſignation of himſelf, his ſpirit, will, life, and ſtate, to the Will of GOD; Humility, Meekneſs, and Univerſal Charity; a Supreme Love of GOD; and a Love of all beſides, only in ſubordination to Him, and for His Sake;

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a perpetual uniform and calm deſire after the Divine Preſence, and the moſt intimate Communion with FATHER, SON, AND HOLY SPIRIT!

Such is the evil that is in man, and ſuch the Power of his Redemption from it; ſuch the diſeaſe, and ſuch the Sovereign Remedy! And the ſame Divine Principle that generates his New Nature as the cure of all the evil ſubſiſting in the old, generates alſo the power of its application: man cannot produce this power in himſelf; his Call to Life is made without the concurrence of his will; and all his ability, as poſſeſſed of freedom of will, to render the Call effectual, conſiſts in his Reſignation to it; in chuſing to turn from the darkneſs and impurity of his own evil nature, and depend ſolely upon the illuminating and ſanctifying Operation of the REDEEMING GOD within him. "*The* WORD, *O man! is very nigh unto* "*thee; in thy mouth, and in thine heart.* "*Behold,*" in the two natures that are at ſtrife within thee, "*I have ſet before thee good and* "*evil, a bleſſing and a curſe, Life and Death!* "*Therefore, chuſe Life.*" But the choice being

being made, Life or Death will be the worker of all that ſucceeds.

This Call, as every heart muſt have experienced, is frequently repeated, where it is frequently neglected or reſiſted: and if it is not continually neglected by vanity and ſenſual pleaſure, or obſtinately reſiſted by malignant pride, the Power in which it is made, will produce gradual exerciſes and habits of Repentance and Faith, Obedience and Love; a gradual oppoſition to the influence of the preſent ſtate; and a gradual victory over the will, paſſions, and appetites, of the corrupt, animal, rational man of this outward world: for the New Nature can only live, and grow, and wax ſtrong, upon the weakneſs, decay, and death of the old.

What the particular properties of true Faith and Repentance are, which, in general, include a full conviction and painful ſenſe of the evil and burthen of ſinful nature, and an ardent application to CHRIST and firm dependence upon Him, as the Saviour and Deliverer from it; what that oppoſition to the world, and that mortification and denial

denial of the will appetites and paſſions of this nature, which effectual Redemption makes neceſſary; there will here be no opportunity to explain. But as theſe ſubjects relate to the higheſt intereſt of man, the awful Alternative of Life or Death; to that alone, which ought to be the chief object of all his thinking and active faculties, and the chief employment of his time; the conſideration of them cannot be too frequently renewed, nor too forcibly impreſſed.

With reſpect, however, to thoſe precepts of CHRIST, that enjoin the perpetual denial of the human will, and of all the appetites and paſſions of fallen nature, it may now be obſerved, that they are abſolute and peremptory; and not to be ſoftened and accommodated to our particular ſituation, humour, or complexion. He that ſeriouſly conſiders, what it is to "*hate father, and "mother, and ſon, and brother, nay, and his own "life, for the ſake of* CHRIST*;" what it is, to

* "This precept is directed againſt the tempers and "affections of fallen nature; the beſt of which are corrupt "and imperfect, and the effect of a blind SELF-LOVE, "full of that weakneſs and partiality with which men "love,

to "*love his enemies, and do good to thoſe that "hate him and do him evil*;" will find, that the ſelf denial which Chriſtian Redemption requires of the Natural Man, is at leaſt equal to the "*cutting-off a right hand, and "plucking-out a right eye.*"

The precept of the Renunciation of the World alſo, conſidered either as a diſtinct precept from thoſe above mentioned, or as one that implies them all, is equally abſolute and peremptory, and founded on the ſtate of the world itſelf; which ſubſiſts only in diſcordant elements, and has the ſeeds of diſſolution in its own evil. Man was not originally made for it: he has fallen into it, only becauſe he has ſinned; becauſe his ſoul has loſt its firſt Divine Life, and is diſtempered and impaired. It ſtands, therefore, in no other relation to him, than as a ſtate of diſcipline and purification; and all his

"love, honour, eſteem, and cleave to themſelves. All "love of father, mother, ſon, and brother, that proceeds "from this principle, is here required to be given up, "which, according to the groſs opinions of the world, "would be *hatred*; and we muſt love them with *a Love "born of* GOD; with *ſuch a Love*, and on *ſuch motives*, "as CHRIST hath loved us.

buſineſs

buſineſs in it, is to be reſtored to Spiritual Life and Strength; to be delivered from the malignity of his diſorders, and made fit to leave it.

But true as this is, the world holds an univerſal dominion over the heart of man; and he lives in it, as if it was his original and final ſtate. Under the preſſure and keen ſenſe of its numerous evils, which are renewed with the light of every day, we form an ARTIFICIAL LIFE, to the amuſements and vanities, the cares and buſineſs of which, we reſign our immortal ſpirits ſo abſolutely, that they become not only unwilling and unable to regain their firſt Divine Life, but utterly ignorant that ſuch a recovery is neceſſary. Review the ſcene of MAN'S REDEMPTION—how awfully intereſting! how full of Grace and Glory in all its parts! Its plan, worthy the counſels of Infinite Wiſdom, the ſuggeſtions of Infinite Love! The execution of that plan, worthy the Perſonal Interpoſition of GOD'S SON, the Conſtant Miniſtration of GOD'S SPIRIT! A ſubject of perpetual wonder and adoration, joy and praiſe, among the innu-

innumerable hoſts of Pure Spirits, that fill the expanſe of Heaven! A ſubject of amazement and horrour, indignation and wrath, to Fallen and Malignant Spirits, who feel the redoubled rage of their own hell in the approaching diſſolution of their power! The great motive, reaſon, and end, of the temporary ſtate of this planetary ſyſtem, and the renovation to which it is haſtening! A deſign, indeed, that, in its beginning, progreſs, and accompliſhment, engages the whole univerſe of ſpiritual and material nature, from the GREAT AUTHOUR of nature, the Source of all Life, Light, and Love, to the ſun, moon, ſtars, the earth, and hell itſelf! And man — man, for whoſe Recovery from everlaſting evil this ſtupendous buſineſs is tranſacting—man, alone, is inſenſible to all its operations; and eats and drinks, and ſleeps and wakes, and laughs and trifles, and ſins — and dies!

At ſuch a ſtate of mind, it may juſtly be exclaimed, with St. Paul, "*O fooliſh men!* "*who hath bewitched you, that you ſhould not* "*obey the Truth; before whoſe eyes* JESUS "CHRIST *hath been evidently ſet forth, crucified*

" *cified among you?*" And truly may it be anſwered, in the words of the ſame Divine Preacher, " THE GOD OF THIS WORLD " *hath blinded their minds, leſt the Light of* " *the glorious Goſpel of* CHRIST, *Who is the* " *Image of the Eternal* GOD, *ſhould ſhine* " *unto them.*" And if the experience of every mind proves this to be the power of the world and its Malignant God, then, ſurely, no jealouſy of their influence can be thought too injurious, no oppoſition too reſolute, no vigilance over our own hearts too active. We are told, that " *the love of the world is* " *Enmity againſt* GOD;" and Enmity to GOD, muſt be death to the ſoul. We ought, therefore, to keep in continual remembrance this ſolemn warning given by St. Peter, and the inference he draws from it: " *The Day of the* LORD *will come as a* " *thief in the night; in the which, the hea-* " *vens ſhall paſs away with a great noiſe,* " *and the elements ſhall melt with fervent* " *heat; the earth alſo, and the works that* " *are therein, ſhall be burnt up. Seeing then,* " *that all theſe things*"—theſe things which we look upon with ſuch delight and confidence, as the ſtability and happineſs of life

life—"*ſeeing that all ſhall be diſſolved; what* "*manner of perſons ought we to be, in all* "*holy converſation and godlineſs; looking,* "*according to the promiſe of* GOD, *for New* "*Heavens, and a New Earth, wherein dwell-* "*eth righteouſneſs?*"

It is only by Repentance and Faith, Obedience and Love, Subjection of the will, and Oppoſition to the world and animal nature, that we can, "*keep the commandments* "*of* CHRIST, *take up our daily croſs, and* "FOLLOW HIM IN THE REGENERA- "TION:" for follow Him here we muſt, as the only way in which we can find Truth and obtain Life: and as far as our ſtate will admit, our whole courſe muſt be a Conformity to the Temper and Spirit, the Sufferings and Death of that DIVINE SAVIOUR, "*Who took our nature upon Him, to be our* "*Atonement; and ſuffered and died, leaving* "*us an Example that we ſhould follow His* "*Steps.*"

As in this courſe we muſt not be diſcouraged by imperfection, ſo neither muſt we preſume upon ſucceſs; nor deſire, nor labour,

bour, nor pretend to have ſtrong convictions and aſſurances of the ſafety and immutability of our ſtate. We not only deſpiſe others, but neglect ourſelves, through the pride of ſingular attainments, which we are always diſpoſed to imagine much greater than they are. But ſpiritual pride is more diabolical, more dangerous and deadly than carnal; and all pride, of whatever kind, muſt be torn up by the roots; for HUMILITY is ſo eſſential a quality of the New Nature, that, without it, it can have no life. Humility, the deepeſt Humility only, is ſuitable to the ſtate of thoſe, who are required to "*work out their own ſalvation with Fear* "*and Trembling; becauſe it is* GOD *that* "*worketh in them, both to will and to do of* "*His Own good pleaſure.*"

"What we are to ſuffer, when the "deepeſt root of evil is taken from our "ſouls, and at what time that awful puri- "fication is to be made; it is impoſſible "for us to know." It is ſufficient for all the purpoſes of Grace and Glory, if we know, that our hearts are conſtantly turned to GOD IN CHRIST JESUS, as the Au-

thour and Giver of All the Truth and Goodneſs that can poſſibly be manifeſted in them; and if, under the power of this conviction, we give up our will to His, and ſurrender our whole ſtate preſent and future to the diſpoſals of His Wiſdom and Love.

Amidſt the innumerable doubts and diſputations of carnal minds, that have ſpread darkneſs over the Truths of the Bleſſed Goſpel, and added fuel to the fire of man's wrath; theſe two points are certain and incontrovertible — that "it is only by the "Continual Operation of THE SPIRIT OF "GOD, that the Regenerate Life can be "carried on and perfected; and that the "Regenerate Life and our Supreme Hap-"pineſs, are involved in each other, and "go on togetherin mutual progreſſion." For the Regenerate Life is a gradual Releaſe from the Darkneſs, Impurity, Selfiſhneſs, Pride, and Malignity of Fallen Nature; and a gradual Reſtoration to the Light, the Humility, the Meekneſs, the Love, the Peace Order and Harmony of our Firſt State in GOD —— a State, in which we ſhall "KNOW," that "THE SON AND

"THE

" THE SPIRIT ARE IN THE FATHER;
" AND THE FATHER IN THE SON AND
" SPIRIT; AND FATHER SON AND
" SPIRIT IN US, IN AN EVERLASTING
" UNION NEVER TO BE FORGOTTEN
" OR BROKEN!"

The ſtate of fallen nature, and the power of Reſtoring Grace; the immutable Contrariety, and irreconcileable Enmity of the carnal mind to the ſpiritual; the neceſſity of Sufferings to the Perfection of Redeemed Souls, who are to be "*conformed to the Image* "*of* CHRIST;" and their ſafety and happineſs in the Power and Love of GOD through Him; are ſummarily mentioned by St. Paul in the eighth chapter of his Epiſtle to the Romans, which is highly worthy of our ſerious and frequent meditation, and with part of which I ſhall conclude this diſcourſe.

"*There is, therefore, now no condemna-*
"*tion* to them that are in CHRIST JESUS,
"*who walk, not after the fleſh, but after the*
" SPIRIT. *For they that walk after the*
"*fleſh, cannot pleaſe* GOD; *becauſe* the

" carnal mind is enmity againſt GOD: *and*
" *to be carnally-minded, is* death; *but to be*
" *ſpiritually-minded, is* Life and Peace. *But*
" *ye are not in the fleſh, but in the* SPIRIT,
" if ſo be that THE SPIRIT OF GOD dwell
" in you. *Now*, if any man have not THE
" SPIRIT OF CHRIST, he is none of His.
" *But if* THE SPIRIT OF HIM *that raiſed*
" *up* JESUS *from the dead*, dwell in you;
" *He that raiſed up* CHRIST *from the dead,*
" *ſhall alſo quicken your mortal bodies*, by
" HIS SPIRIT that dwelleth in you. *For*
" as many as are led by THE SPIRIT OF
" GOD, they are the ſons of GOD. THE
" SPIRIT *itſelf beareth witneſs with our*
" *ſpirit*, that we are the children of GOD:
" *and if children, then heirs; heirs of* GOD,
" *and joint-heirs with* CHRIST; if ſo be that
" we *ſuffer* with Him, *that we may alſo be*
" glorified together. *For I reckon that the*
" *ſufferings of the preſent time are not worthy*
" *to be compared with the glory which ſhall be*
" revealed in us. *And we know, that* all
" things work together for good *to them*
" *that love* GOD; *whom He did predeſtinate*
" *to be* conformed to the Image of His SON,
" *that He might be* the firſt-born among

" many

" many brethren. *What ſhall we then ſay*
" *to theſe things?* If GOD be for us, *who*
" *can be againſt us? He that ſpared not* HIS
" OWN SON, *but delivered Him up for us*
" *all; how ſhall he not, with Him, alſo freely*
" *give us all things? Who ſhall ſeparate us*
" *from the Love of* CHRIST? *Shall tribula-*
" *tion, or diſtreſs, or perſecution, or famine,*
" *or nakedneſs, or peril, or ſword? Nay,*
" in all theſe things, *we are more than*
" *conquerors,* THROUGH HIM THAT
" LOVED US. *For I am perſuaded, that*
" *neither death, nor life; nor angels, nor*
" *principalities, nor powers; nor things pre-*
" *ſent, nor things to come; nor height, nor*
" *depth, nor any other creature; ſhall be able*
" to ſeparate us from THE LOVE OF GOD
" WHICH IS IN CHRIST JESUS OUR
" LORD." To Whom be glory, domi-
nion, and praiſe, throughout univerſal na-
ture, for ever! Amen.

DISCOURSE IV.

ON CHRISTIAN LIBERALITY; APPLIED TO THE RECOMMENDATION OF A PUBLIC CHARITY:

From MATTHEW xxv. 40.

DISCOURSE IV.

MATTHEW xxv. 40.

INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME.

LIBERALITY, however often deduced from miſtaken principles, and reſtrained and weakened in practice, is a duty of ſingular importance in the Chriſtian Life. It implies in it the exerciſe of many virtues: it is an act of that True Faith, which converts the ſoul to GOD; an expreſſion of that Exalted Hope, which has placed all its dependence on Divine Goodneſs, and ſeeks its treaſures in Heaven; and one character of that "*Charity, which is the Bond* "*of Perfectneſs*," and the only principle of an Everlaſting Life of Light, Purity, Peace, and Bleſſedneſs.

Under the Jewiſh law, that diſpenſation of childhood, diſcipline, and fear, when men were only taught the rudiments of perfection, and the infinite obligations which

which Chriſtians are under to acquire a Divine Nature and Life were not known; unbounded Liberality was notwithſtanding indiſpenſibly enjoined, as the true means of alleviating thoſe painful diſtinctions of high and low, rich and poor, mine and thine, which ſelfiſhneſs, the parent of the firſt and all other ſin, had introduced and eſtabliſhed. That Holy Providence which is perpetually bringing forth good out of human evil, tho' it permitted the diſtinctions of wealth and poverty to continue among men, yet made them the ground of mutual connexion and dependence, and a motive for exerciſing various holy and benevolent tempers and actions, both with reſpect to GOD and to each other. Thus, in the impartial eſtimation of Divine Wiſdom and Goodneſs, the rich being conſidered as the treaſurers and ſtewards of the poor, the honour of diſpenſation was conferred on one as a tie to fidelity; and the right of enjoyment given to the other as a ſecurity from want: the privilege of attaining the reward of benignity and equal diſtribution, was granted to the rich; the glory of the great prize of patience,

tience, peacefulneſs, and moderation, reſerved for the poor.

In the many awful rebukes and admonitions, therefore, given to the perverſe and untractable deſcendents of Abraham, this Liberality is conſidered as an evidence of true repentance and converſon to GOD; and proceeding from that principle, as the means of obtaining remiſſion and forgiveneſs. "*To* "*what purpoſe is the multitude of your ſacri-* "*fices unto me, ſaith the* LORD? *Bring no* "*more vain oblations; they are a trouble to* "*me, I am weary to bear them. When ye* "*ſpread forth your hands, I will hide mine* "*eyes; when ye make many prayers, I will* "*not hear: your hands are full of blood;*" full of rigour, oppreſſion, and cruelty! "*Waſh ye, therefore, make ye clean: ceaſe* "*to do evil; learn to do well; ſeek judgment,* "*relieve the oppreſſed, regard the condition of* "*the fatherleſs, plead the diſtreſſes of the* "*widow. Then, tho' your ſins are as ſcarlet,* "*they ſhall be white as ſnow.*" Upon the ſame principle, the wiſe Daniel exhorts his relenting tyrant Nebuchadnezzar, to "*break off his ſins by righteouſneſs, and his*

"*iniquities*

" *iniquities by ſhewing mercy to the poor.*" So, when the dark and degenerate people, ſmarting under the rod of diſobedience, and hoping to ſuſpend it by ſuperſtitious rights and ſolemn outward acts of humiliation and ſorrow, thus expoſtulate with GOD — " *Wherefore have we faſted, and Thou ſeeſt* " *not? wherefore have we afflicted our ſouls,* " *and Thou takeſt no knowledge?*" They are anſwered — " *Behold, in the day of your faſt,* " *you find pleaſure, and exact all your labours!* " *Is it ſuch a faſt as I have choſen? a day for* " *a man to afflict his ſoul? Is not* This *the* " *faſt that I have choſen — to looſe the bands* " *of wickedneſs, to undo the heavy burthens,* " *and to let the oppreſſed go free, and that ye* " *break* EVERY YOKE? *Is it not, to deal* " *thy bread to the hungry; and that thou* " *bring the poor that are caſt out, into thy* " *houſe? when thou ſeeſt the naked, that* " *thou cover him; and that thou hide not thy-* " *ſelf from thine own fleſh* —" thy brother, by the ties of nature, and more eminently by the obligations and endearments of Grace; and tho' kept low by thy criminal ſelfiſhneſs, yet, in the judgment of Heaven, and in connexion with eternity, equal in every reſpect with

with thyſelf? "*Then ſhalt thou call, and the* "LORD *ſhall anſwer thee; then ſhalt thou* "*cry, and He ſhall ſay, Here I am. If thou* "*take away from the midſt of thee, the yoke;* "*if thou draw out thy ſoul to the hungry,* "*and ſatisfy the afflicted ſoul; then ſhall thy* "*light riſe in obſcurity, and thy darkneſs be* "*as the noon-day.*" So alſo, tho' upon a different occaſion, when the Equity of the Divine Government was to be aſſerted, and that blaſphemous proverb, "*The Fathers* "*have eaten ſour grapes, and the childrens* "*teeth are ſet on edge,*" was to be condemned and exploded; the ſacred offices of Kindneſs, Compaſſion, Liberality, and Mercy, are ſtill held up as the great marks of diſtinction between the evil and the good: "*As I live, ſaith the* LORD GOD, *ye ſhall* "*not have occaſion any more to uſe this pro-* "*verb in Iſrael. Behold, all ſouls are mine;* "*as the ſoul of the father, ſo alſo the ſoul of* "*the ſon is mine: the ſoul that ſinneth, it* "*ſhall die. Now, if the iniquitous father* "*beget a ſon, that ſeeth all the ſins which he* "*hath done, and conſidereth, and doeth not* "*ſuch like; that hath not oppreſſed any, hath* "*not witholden the pledge, neither hath*

"*ſpoiled*

*" ſpoiled by violence, but hath given his bread
" to the hungry, and hath covered the naked
" with a garment; that hath taken off his
" hand from the poor, that hath not received
" uſury nor increaſe; but hath executed my
" judgments, hath walked in my ſtatutes: he
" ſhall not die for the iniquity of his father;
" he ſhall ſurely live. As for his father, be-
" cauſe he cruelly oppreſſed, ſpoiled his brother
" by violence, and did that which is not good
" among his people; lo, even he ſhall die in his
" iniquity."* From theſe, and many other paſſages in the Prophetical books, that breathe the ſame Divine Spirit, it is abundantly evident, that the great and invariable deſign of REDEEMING LOVE, is to alleviate and gradually remove the painful and injurious inequalities of human life, and all other evils and diſorders that are born of ſin: and that as a concurrence with this deſign on the part of man, is an evidence of repentance and faith, and the ground of Divine favour; ſo an oppoſition to it, is equally an evidence of obduracy and infidelity, and the ground of Divine diſpleaſure.

In

In the Chriſtian diſpenſation, this gracious deſign is fully made known, and univerſally profeſſed; the duty of concurrence with it, is indiſpenſibly required as neceſſary to effectual Redemption; and the motives and obligations to that duty, repreſented to be as permanent as the human ſoul and the happineſs of heaven, as infinite as the Divine Nature itſelf.

The fundamental law of Chriſtianity is LOVE: "THOU SHALT LOVE THE "LORD THY GOD WITH ALL THY "HEART, WITH ALL THY SOUL, "WITH ALL THY MIND, AND WITH "ALL THY STRENGTH; AND THY "NEIGHBOUR AS THYSELF." To this, the temper of every ſpirit is to be conformed; by this, the actions of every life are to be regulated. And if we always had recourſe to this plain and unerring rule, which lies not in the head but in the heart, we ſhould always know what was proper to be done, and what was improperly omitted; particularly, we ſhould be able to judge aright, concerning all appropriations of wealth to our own ſeparate and perſonal uſe.

This

This is the DIVINE CHARITY, that is the end and perfection of faith and hope; and, when faith is loſt in viſion, and hope in enjoyment, will remain for ever as the Eternal Principle of Life and Light. Without this Charity, it is poſſible to aſſume an appearance of Liberality; as when St. Paul, ſpeaking of it negatively, ſays, "*tho' I give* "*all my goods to feed the poor, and have not* "*Charity, it profiteth me nothing*: but without Liberality, this Charity cannot poſſibly ſubſiſt. All Chriſtians, therefore, being ſuppoſed to have devoted their hearts to the pure and perfect LOVE OF GOD AND THEIR NEIGHBOUR, which are inſeparably connected; are required to give continual demonſtrations of that Love, in the continual exerciſe of Meekneſs, Humility, Patience, Kindneſs, Liberality, and Mercy: "*for whoſo hath this world's goods,*" ſays St. John, "*and ſeeth his brother have need, and* "*ſhutteth up his bowels of compaſſion from* "*him, how dwelleth* THE LOVE OF GOD "*in him?*" The ſame Divine Apoſtle alſo, with the ſame power of demonſtration ſays, "*he that loveth not his brother, whom he* "*hath ſeen; how can he love* GOD, *whom* "*he*

" *he hath not ſeen?*" And again he ſays, " *We know,*" we, who are the Redeemed of CHRIST, know, with the higheſt certainty, " *that we have paſſed from death to* " *life—becauſe we love the brethren: he that* " *loveth not his brother, abideth in death.*"

The Holy Baptiſt, who had ſeparated himſelf from the world, the more worthily to introduce that GOSPEL, which was intended to " *overcome the world*" in all its power of " *the luſt of the eye, the luſt of the* " *fleſh, and the pride of life,*" to which riches are the chief miniſters; tells the notorious ſinners who enquired what were the qualifications of his baptiſm of repentance, that the painful and injurious inequalities of human life were now to be removed by LOVE and its benignant exerciſes; and " *he that* " *had two coats, ſhould impart to him who* " *had none; and he that had meat, was to* " *do likewiſe.*"

When THE SON OF GOD appeared in the miniſtry of Redemption in a human form, the call, to exchange an earthly for a heavenly life, was univerſal and abſolute;

admitting no limitations for the different conditions ſubſiſting among men, no exceptions on account either of the wants and cares or the abundance and pleaſures of the world. But as the reſtraints upon the heart that keep it chained down to an animal and ſenſual life, are leſs numerous and forcible in a ſtate of poverty than a ſtate of wealth; thoſe who put their confidence in riches, whether as poſſeſſing or coveting to poſſeſs them, are told the utter impoſſibility of "*ſerving* GOD *and mammon*" at the ſame time; and are particularly exhorted to "*place all their treaſures in Heaven,*" for this plain reaſon founded in nature and confirmed by experience, that "*where the* "*treaſure is, there will the heart be alſo.*" And as there is no poſſibility of transfering earthly treaſures to Heaven, but by the freeſt ſpirit and the moſt extenſive acts of liberality and bounty, the rich are required to "*give to every one that aſketh; to lend, hop-*"*ing for nothing again; to be* ready *to diſ-*"*tribute,* willing *to communicate;*" to have a ſpirit of compaſſion continually watchful and attentive to the riſing wants and diſtreſſes of their fellow-creatures, and a hand

of

of bounty continually open either to prevent or remove them.

But further: POVERTY OF SPIRIT, which ſtands at the head of thoſe qualifications for Beatitude, that are recited in the ſolemn introduction to the Divine ſermon on the mount; is ſo eſſential a title to the inheritance of the Kingdom of Heaven, that without it no claim will be ſufficient. By this temper all Chriſtians are placed ſo much upon a level, that no peculiarity of outward condition is an exemption from the exerciſe of it. With reſpect to riches, therefore, it implies a total renunciation of ſuch a poſſeſſion of them, as is inconſiſtent with the "LOVING GOD WITH ALL OUR "HEART, SOUL, MIND, AND STRENGTH; "AND OUR NEIGHBOUR AS OURSELVES;" and what that is, it is in no caſe difficult to determine.

The want of this temper, and the appropriation of wealth to ſelf-poſſeſſion and ſelf-enjoyment, is the ground of all the woes denounced againſt rich men in the Goſpel. "*Go to, now, ye rich men; howl and weep*

" *for the miſeries that ſhall come upon you:*
" *your gold and ſilver is cankered, and the*
" *ruſt of them ſhall be a witneſs againſt you,*
" *and ſhall eat your fleſh as with fire! Be-*
" *hold,*" together with your acts of injuſtice and cruelty, " *ye have* lived in pleaſure
" *upon earth and been wanton! Wo unto*
" *you, rich men, for you have* received your
" conſolation! *Wo unto you that are* full,
" *for ye ſhall hunger; wo unto you*
" *that* laugh now, *for ye ſhall weep and*
" *mourn!*" The parable of Dives and Lazarus is particularly intended to ſhew the impoſſibility of enjoying mammon on earth, and GOD in Heaven: a rich man, appropriating the poſſeſſion and enjoying the luxury of riches, is, for that reaſon, found " *in torments;*" a beggar, patiently bearing wretchedneſs and want, is, for that reaſon, made " *the care of Angels,*" and conducted to " *Abraham's boſom.*"

But this appropriation of wealth to ſelf-poſſeſſion and ſelf-enjoyment, is alſo able to deſtroy the efficacy of many virtues. " *The*
" *rich young man,*" who was ſo eager to
" *know the way to Eternal Life,*" that he
" *came running to* JESUS," and aſked the queſtion

queſtion upon his knees; put in his claim ſo far as to ſay, when the chief articles of the moral law had been repeated to him, "*Maſter, all theſe have I obſerved from my* "*youth. Then* JESUS *beholding him, loved* "*him: and ſaid unto him, One thing thou* "*lackeſt; go thy way, and ſell all that thou* "*haſt, and give to the poor, and thou ſhalt* "*have treaſure in Heaven; and come, take* "*up thy croſs, and follow me. And the young* "*man was ſad at that ſaying, and went away* "*grieved, for he had great poſſeſſions.*" The inference which our Bleſſed REDEEMER makes from this incident, muſt ſurely alarm every heart, and put us upon examining, with the ſtricteſt impartiality, whether the ſpirit with which we poſſeſs the periſhing riches of the world, expoſes us to the ſame difficulty of admiſſion to Eternal Life with the rich young man, who had, perhaps, many more virtues than we poſſeſs, to encourage his hopes and recommend him to the "*Love of* JESUS:" "*How hardly,*" ſays He, "*ſhall they that have riches enter* "*into the Kingdom of* GOD! *And again I* "*ſay to you, it is eaſier for a camel to go thro'* "*the eye of a needle, than for a rich man to* "*enter into the Kingdom of* GOD."

The words, "*ſell all that thou haſt*," are uſed only as a form of ſpeech; as ſuch a general way of expreſſing the parting with the ſelf-enjoyment of wealth, as "*putting* "*on ſackcloth and aſhes*" is of expreſſing repentance. He, therefore, may be ſaid to "*ſell all that he hath*," who ſo far parts with the ſelf-poſſeſſion and ſelf-enjoyment of wealth, as to conſecrate it to that GOD, Whom he is bound to "LOVE WITH "ALL HIS HEART, SOUL, MIND, AND "STRENGTH;" and make it the ſupport, in all troubles and neceſſities, of that NEIGHBOUR, whom he is bound to "LOVE AS HIMSELF."

But that none may think themſelves exempted from theſe obligations, that are not quite ſo rich as the ſelfiſh young man in the Goſpel, who is ſaid to have "*great poſſeſ-* "*ſions*;" let it be conſidered, that the ſame Liberality and the ſame Poverty, are required "*in ſpirit*" of every man equally, tho' the outward ſituation and the ſuitable acts by which that ſpirit is manifeſted, may be unequal: and, however we may deceive ourſelves by flattering excuſes, GOD perfectly

fectly knows, whether our bounty is at any time reſtrained by the want of ſpirit or the want of ability, and will judge us accordingly. Every one who has any thing to ſpare after the neceſſaries of food and raiment are ſupplied, is bound to be as "*poor* "*in ſpirit*" with reſpect to the ſuperfluity, ſmall as it may be, and as liberal in the communication of it, as he that has "*great* "*poſſeſſions.*" Thus, in the church at Epheſus, thoſe who tho' they were relieved out of the common ſtock, yet choſe to ſupport idleneſs by theft, were exhorted by St. Paul to "*ſteal no more; but rather to labour,* "*working with their own hands the thing* "*which is good*—" not merely for their own ſakes, not for the indulgence of vanity, luxury, and pride; but for this great and God-like purpoſe, "*that they might have to give* "*to him that needeth!* Thus, the ſame great Apoſtle ſays to the Corinthians concerning their charitable collections for the church at Jeruſalem, "*As I have given order to the* "*churches of Galatia, ſo do ye: upon the firſt* "*day of the week, let every one of you*—" every one without exception, whatever be your different abilities and ſtates in life, let

every one "*lay by him in ſtore, as* GOD "*has proſpered him; and when I come,* "*whomſoever you approve, I will ſend to bring* "*your liberality to Jeruſalem.*" Thus alſo, "*when many that were rich caſt much money* "*into the treaſury, the Poor Widow who* "*threw in only two mites*" received this honourable teſtimony from Him Who is THE TRUTH, that "*ſhe had caſt in more* "*than all the reſt; for they did caſt in of their* "*abundance, but ſhe of her want did caſt in* "*all that ſhe had.*" Let not any one, therefore, think himſelf exempted from the offices of Liberality by a ſtraitened condition. If he is in any degree raiſed above indigence, he is bleſt with the ability to "*throw two* "*mites into the Treaſury of* GOD:" and if this is done at the expence of ſome ſuperfluous gratification, which is to be found in almoſt every condition however mean, it will meet with double honour, and be accepted by our common MASTER, not only as an offering of Divine bounty, but as an act of holy ſelf-denial.

'You ſee now to what a rational, noble, 'God-like life, all Chriſtians are called.

'If

'If the Goſpel directs us, to "*ſell what we "have, and give to the poor*—" it is, becauſe 'there is no other natural or reaſonable uſe 'of riches, no other way of making life 'happier for them; it is, becauſe it is as 'ſtrictly right to give others that which we 'do not want ourſelves, as it is right to uſe 'ſo much as our own wants require. If a 'man has more food than his own nature 'demands, how baſe and unreaſonable is it, 'to invent fooliſh ways of waſting it, and 'make ſport for his own full belly, rather 'than let his fellow-creature have the ſame 'comfort from food which he hath had! 'It is ſo far, therefore, from being a ſevere 'law of religion, to make this uſe of riches; 'that a reaſonable man would rejoice in 'that religion, which teaches him to be 'more happy in that which he gives away, 'than in that which he keeps for himſelf; 'which enables him to make the food and 'raiment he ſpares to others, greater bleſ-'ſings to him, than that with which he 'feeds and cloaths his own body.'

But in this life of ſenſe, we are apt to eſtimate, not only happineſs and miſery, but merit

merit and demerit, honour and diſgrace, by the degrees of riches and poverty, and the different ſtates of power and dependence which they produce in the world. This falſe judgment, which is the offspring of the darkneſs and pride of corrupt nature, has ſuch an univerſal influence, that I believe no heart has been entirely free from its malignity: we muſt all be able to recollect, that at ſome time or other we have felt the power of ſentiments with reſpect to our inferiours, eſpecially the poor and miſerable, as if they ſtood in the creation of GOD in a rank vaſtly below ourſelves, and were "*little better than the beaſts that periſh.*" The Bleſſed GOD, however, "*who hath* "*made of* one blood *all nations that dwell* "*upon the face of the earth, judgeth not as* "*man judgeth;*" but, excluſive of the degrees of devotedneſs to Him in fear and love, is indifferently and equally affected towards all, as their common Creator and Father, "*in Whom* All *live, and move, and* "*have their being.*" Hence, St. Peter could ſay, upon a very juſt and much higher occaſion than the intereſts of this life, "*of* "*a truth I perceive, that* GOD *is no re-*

"*ſpecter*

" *ſpecter of perſons; but in every nation,*" in every place and every condition, " *he that* " *feareth* GOD, *and worketh righteouſneſs,* " *is accepted of Him.*" Hence alſo St. Paul exhorts maſters to treat their ſervants with gentleneſs, kindneſs, compaſſion, and mercy; " *knowing,*" ſays he, " *that our* MASTER " *is in Heaven, and that there is no reſpect of* " *perſons with Him.*" And in another place he aſſerts this great and comfortable truth, that " *there is One* GOD *and Father of all,* " *who is above all, and thro' all, and* IN US " ALL." " *He that is Lord of all,*" ſays Solomon, " *hath made the ſmall and great, and* " *careth for all alike:*" and from the ſame principle it is juſtly inferred in Job, that " GOD *accepteth not the perſons of princes,* " *nor regardeth the rich more than the poor;* " *for, they are all the work of his hands.*" The unequal conditions of life, therefore, are in themſelves no marks either of the favour or diſpleaſure of GOD: they may, indeed, be the means of producing both, juſt as they influence human conduct; being ſo many different paths that, by a proper or improper deportment in each, may, or may not, lead to the One Life of perfection

and

and bleſſedneſs: "*riches are good*" only "*unto him that hath no ſin; and poverty is* "*evil*" only "*in the mouth of the ungodly.*" But a ſtate of riches, ſo far from being a mark of GOD's favour, is conſtantly repreſented in Scripture, as a ſtate of great difficulty and danger, much bound to the exerciſe of virtue, and much expoſed to the practice of vice; and in proportion as it is more allied to animal and ſenſual good, the greater demands of a ſelf-denying, ſpiritual, and Divine temper, are made upon it. Riches are never conſidered as a bleſſing, nor promiſed as a bleſſing, but to thoſe well-governed ſpirits, that, by holy diſcipline in the Fear and Love of GOD and the Love of man, are able to derive bleſſing from every condition of outward life: and rich perſons, as ſuch, are not once mentioned, but either with puniſhments threatened, or puniſhments inflicted, for the breaches of juſtice and humanity. The poor, on the contrary, ſuppoſing that their ſpirit, in meekneſs, humility, patience, and reſignation, correſponds with their outward ſituation, are ſpoken of in innumerable places, in terms of the higheſt compaſſion and regard:

gard: GOD is ſtiled "*the protector, the* "*judge, and the avenger of the poor; He is* "*their ſtrength, their hope, their confidence,* "*their deliverance, and their bleſſing:*" and his peculiar honour and diſhonour from the children of men, are declared to ariſe from the different acts of mercy and cruelty to the poor.

But the great motive to a Chriſtian, not only not to deſpiſe, but always to compaſſionate and relieve, and even to reverence a ſtate of poverty, is, that his REDEEMER has ſanctified it by his own choice. "*He,* "*who was in the Form of* GOD, *made* "*Himſelf of no reputation, and took upon* "*Him the form of a ſervant; and for our* "*ſakes became poor, that we through his po-* "*verty might be rich!*" He, who tho' He has amaſſed ſo many treaſures for the ſuſtenance of life, and when He was on earth twice fed the multitude by a miraculous exertion of his power, yet ſought not after food, much leſs the ſuperfluities and delicacies of food, for Himſelf; but counted it "*his meat and his drink, to do the will of* "GOD," in continual acts of mercy and beneficence

beneficence to man! He, who made the world, "*had not where to lay his head!*" This is the bleſſed life, that can only riſe from the death of all the partial and injurious appropriations of vain, ſelfiſh, ſenſual, proud and malignant man. This is the perfect example of that true "POVERTY "OF SPIRIT," which is ſo eſſential a part of the Chriſtian character; which "*having* "*nothing, yet poſſeſſeth all things;*" and which diffuſing the corruptible riches of the world from the PURE LOVE OF GOD, and for the relief and benefit of man, receives the treaſures of Heaven, and GOD Himſelf, in exchange!

For the ſame great purpoſes of Redeeming Love, CHRIST choſe his firſt followers and friends; not among "*the worldly-wiſe,* "*the mighty, the noble, and the rich;*" but among the ſimple, the ignorant, the deſpiſed, and the poor. And it is a circumſtance that claims the conſtant attention of every mind, that ſhould remove every perverſe ſentiment, and awaken and warm every ſtupid and ſelfiſh heart; not only that the deciſions of the Laſt awful Judgment, when every

every man is to receive according to his deeds, are repreſented as ariſing from acts of mercy and cruelty to the poor; but that CHRIST has dignified them by the adoption of "*brethren*;" and, as the ſubſtitutes of His Own Gracious Perſon, has conſidered the different conduct of mankind towards them, as ſo many acts of mercy and cruelty to Himſelf. "*Inaſmuch as ye have done it, or not done it, to* One of the leaſt of theſe my Brethren, *ye have done it, or not done it, unto* ME."

I have thus endeavoured to explain the nature of Chriſtian Liberality; and to point out the infinite motives and obligations we are under, to the continual exerciſe of it both in ſpirit and in act. The effectual influence of ſuch important truths, muſt be left to the operation of the Grace of GOD upon our hearts. They are truths, however, in which all that live now are as deeply intereſted, as thoſe were to whom they were originally delivered: for Chriſtianity neither is, nor can be ſubject to the revolutions of a corrupt life in this changeable and periſhing world; but is now, and

ever

ever will be, the ſame pure, ſpiritual, and Divine inſtitution, it was at firſt. If then we take the name of Chriſtians, becauſe we feel the Power of Chriſtianity on our minds; we muſt, conſequently, feel ſome fervours of that DIVINE CHARITY, which is ever ſeeking after opportunities to remove evil, and communicate good. If the LOVE OF GOD did, indeed, dwell within us; if that Holy Fire had expanded our hearts, and rekindled the ſmothered and extinguiſhed benevolence which dignified human nature before it fell; inſtead of needing to be torn from the cold and deadly embraces of ſelf-love, we ſhould meet with ardour all ſuch occaſions of expreſſing a Divine affection as that which is now preſented to us: but it is a ſtanding proof of the corruption and weakneſs of nature, and the neceſſity of Grace, that man wants to be continually excited to the practice of his duty, and the purſuit of his true happineſs. If "*it is* "*more bleſſed to give than to receive,*" a truth which CHRIST Himſelf has aſſerted, and which the experience of every good mind has confirmed, we may behold, in THESE CHILDREN, our friends and benefactors;

whom

whom Providence has placed in our way, to confer on us a greater Good than they can receive; who are come hither to exalt our Virtue, to be witneſſes of our Charity, to be monuments of our Love, to appear for us in the Day of Judgment, and to help us to a Bleſſedneſs infinitely greater than our bounty can beſtow on them.

And need I deſcend from theſe exalted conſiderations, to the low motives and maxims of animal and ſenſual life?

Could I ſuppoſe there were any here preſent, whoſe hearts are ſo darkened by the clouds of vanity, ſo ſubdued by the tyranny of ſelf-love, that they muſt be rouzed to acts of mercy by arguments drawn only from their own outward ſituation, and the poſſibility of what may happen to themſelves in the revolutions of life; I might eaſily ſhew the ſlender thread, by which all earthly poſſeſſions are held: I could prove, from the hiſtory of the world, that "*riches*," indeed, "*make themſelves wings, and flee* "*away*;" and that no ſituation, however exalted, is ſecure againſt the deſigns of cunning,

the injuries of violence, the rage of fire, the devourings of the deep, the fury of the ſkies, and the judgments of GOD on a vain, ſenſual, and miſpent life. Then, when the gaudy ſcene was changed; when "*laughter* "*was turned to mourning, fullneſs to hunger,*" and honour to contempt; when ſickneſs debilitated, pain tormented, and difficulties confounded: when, after all, the vain and the ſenſual beheld THEIR OWN OFFSPRING friendleſs and unprotected; expoſed to hunger, cold, and nakedneſs; or, to fly from theſe, abandoned to the direful evils of PROSTITUTION and of THEFT —— I might tell them, that then the recollection of ſo many bleſſed opportunities to prevent or relieve ſuch wretchedneſs in others, which they had neglected and abuſed, would aggravate their miſery even to diſtraction.

But ſuch perſons as theſe are more properly awakened from the deadly ſleep of vanity and ſelf-love, by "*the Terrours of the* "LORD;" and I would rather tell them, that "*they muſt all appear before His*" awful "*Judgment-ſeat;*" and that no argument

ment can poſſibly be an excuſe for withholding the bleſſings of Liberality from thoſe that want and ſue for them upon earth, that will not be admitted as an excuſe at the Tribunal of GOD. And muſt not the Lady tremble with horrour at the thought of pleading there, that the faſhionable expences of plays, operas, public-gardens, routs, and maſquerades, or the accumulated demands of mercers, milliners, and jewellers, or an unſucceſsful run at cards, had taken away all her ſuperfluous money, and even encroached upon her huſband's fortune, or injured his credit? Would the Gentleman plead his ſumptuous entertainments, his ſplendid equipage, his ſpacious gardens, his magnificent furniture, his auguſt palaces, his horſes and his dogs? Would the Merchant and the Tradeſman plead, the prudent induſtry of embarking all the gain from the laſt ſucceſs in new undertakings, that they may either leave princely fortunes to their children, or retire from buſineſs to waſte the laſt precious hours of life in luxurious idleneſs? Would even the Poorer Man dare to urge the impious principles upon which he lived; and

ſay, that, diſtruſting the Providence of GOD, he ſaved every wretched pittance he could ſcrape together, "againſt a rainy day;" that ſuppoſing GOD to be unfaithful and unkind, he concealed in a rag, or buried in the earth, the ſmall portion of wealth his labour had procured? O let us riſe immediately from the deadly principles and practices of a corrupt and miſerable life! let us "*conſider, and ſhew ourſelves,*" not worldly, but CHRISTIAN MEN, "WHOM "THE LORD HATH REDEEMED;" acting in all ſtations and characters worthy of the truths, the duties, the exalted "*hopes* "*of our High Calling of* GOD *in* CHRIT "JESUS!

I muſt once more mention THESE CHILDREN, that now ſolicit your bounty for ſuch great purpoſes, as do honour to the wiſdom and piety of thoſe that firſt formed this charity, and thoſe that have continued to conduct and ſupport it.

If, to relieve diſtreſs, is ſo high a part of our duty and happineſs; to prevent it, cannot, ſurely, be leſs: and a Chriſtian, whoſe

whoſe character it is that he "*goes about* "*doing good*," will beſtow much of his Liberality on inſtitutions for the ſupport and inſtruction of helpleſs and friendleſs children; who, in heathen countries, have been ſuppoſed to have ſo conſiderable a ſhare in the happineſs of the riſing generation, that they have been made the care of the ſtate; but in whoſe welfare the Chriſtian is chiefly intereſted, as they are acknowledged and declared Members of that Univerſal Church, which CHRIST has purchaſed with His Own Blood. The inſtitution which is now recommended to you, is ſupported only by voluntary contribution; and *

But in the beſt human deſigns there will always be room for improvement; and that deſigns like theſe are not more improved, is chiefly owing to this very bad cauſe, that the contributions of the wealthy are ſeldom proportioned to the exigency and importance of the caſe. The girls that are brought up in charity-ſchools, are, by the very nature

of their education, almoſt completely qualified for ſervice in the world, before their entrance into it: but the boys have not the ſame advantage. It is, therefore, very deſirable, that in the boys ſchool three or four afternoons in every week ſhould be devoted to inſtructing and exerciſing them in ſome manual labour; and there are innumerable articles in which they might be uſefully and profitably employed, and from which handineſs at leaſt, if not ſkill, would ſoon be acquired. Another particular I would beg leave to mention; not as wholly wanting, but wanting only in the degree to which it may and ought to be improved. When we have cloathed theſe children, taught them to read and work, and placed them in ſober families, we ſeem to have done almoſt every thing that can be done, for their advantage in this life; and the event of all this, which in many inſtances is found not to anſwer our benevolent wiſhes, muſt be left to the unſearchable councils of Divine Providence: but an education ſtrictly religious, a well-grounded knowledge of THE TRUTHS AND DUTIES OF THE CHRISTIAN FAITH, would either prevent much of the evil

evil that commonly happens to them, or enable them to bear evil with becoming patience. Therefore, beſides their BIBLE, which they ſhould read every day—not as a taſk, but as a bleſſed privilege; as containing the Truth of GOD, the clear declarations of His Will, and as the ſure Guide to Holineſs and Happineſs — beſides this Sacred Book, it is to be wiſhed, that ſome of the many uſeful books of Chriſtian inſtruction and devotion which are publiſhed for young perſons, and thoſe that are intended for an induſtrious, humble, and dependent life, were carefully ſelected, and put into their hands, with exhortations and encouragements to a diligent peruſal of them. If theſe things appear to be beneficial and eligible, they furniſh a new argument for urging you now to a more liberal contribution.

But tho' I ſuggeſt theſe things in much humility, and with juſt deference to the wiſdom and piety of thoſe who have ſhewn themſelves well qualified for the diſcharge of ſo great a truſt; yet I may addreſs myſelf, with freedom and propriety, to the

MASTER and MISTRESS OF THESE CHILDREN, and others that are concerned in the more immediate and perſonal care and direction of them.

And you will ſuffer me to ſay, that you are engaged in a very important office, that is not merely the means of a temporary ſubſiſtence in the preſent life, but may greatly tend either to your honour or diſhonour in the life to come. GOD has entruſted theſe children to your care, and expects much of their improvement at your hands. Be very tender and diligent, therefore, in raiſing and eſtabliſhing their religion and virtue; and never expect to make any inſtruction ſucceed, that you do not recommend and enforce by your own example. Preſerve great reverence for GOD, not only in your heart, but in your outward deportment: I cannot ſuppoſe you ever ſwear yourſelves; and you muſt not ſuffer them to ſwear, without ſuch reproof and diſgrace, as is moſt likely to prevent a repetition of the ſame impiety. If you were to call them to prayers every morning as ſoon as they come to you, and again in the evening before they left you,

you

you would find it to have a wonderful effect in preſerving a ſenſe of GOD and duty upon their minds. Hear them read frequently in the hiſtorical part of the New Teſtament; and point out both examples and precepts in other parts of the Sacred Scriptures, that recommend Sobriety, Induſtry, Humility, Meekneſs, Patience, Forbearance, Kindneſs, Mercy, and the Fear and Love of GOD: encourage them to aſk queſtions about what they read, and in an eaſy and condeſcending manner remove all their difficulties. But eſpecially endeavour to convince them, from inſtances of their own ignorance, weakneſs, and ſinfulneſs, of the evil of fallen nature; and that all their Hope of Salvation from ſin and miſery, depends upon the Power of JESUS CHRIST ruling in their hearts, as the Principle of all the Truth and Goodneſs to which they can ever attain. Be reſolute in the correction of lying, obſtinacy, wilful diſobedience, malice, cruelty, and revenge: but never correct them in a paſſion, and before you have repreſented theſe evil tempers and actions in ſuch odious lights, as will be likely to raiſe an abhorrence of ſin at leaſt

leaſt equal to the dread of puniſhment. You feel not the blind emotions of parental fondneſs for any of them; and therefore, with a little thought and attention, may be kind and equitable to all. I have taken the liberty to addreſs you thus, becauſe I hope, that one gem in your crown of glory will derive its luſtre from the faithful and conſcientious diſcharge of your duty * to Theſe Children;

* Some part of the duty that is here urged upon the Maſters and Miſtreſſes of Charity-ſchools, might be more properly and more effectually diſcharged by the Miniſter of the Pariſh; if the Miniſter of the Pariſh, who ſeldom ſees charity-children but in the gallery appropriated for them in the church, could ſpare a few hours from his ſtudies every week, and devote them to a Chriſtian Office, little inferiour, I humbly think, to the moſt ſacred of his functions. Chriſtian Parents are bound to "*bring up their "Children in the Nurture and Admonition of the* LORD;" a duty of infinitely more importance than providing them with food and raiment, or enabling them to provide food and raiment for themſelves: "*this muſt be done; and that "not left undone.*" But many of the Children that are received into Charity-ſchools, are received becauſe they have no Parents; and thoſe that have Parents are received, becauſe proviſion and inſtruction are more than their Parents are able to ſupply: the Public, therefore, in theſe reſpects, having undertaken the Duty of Parents; the Public, as Chriſtian, are bound to do all that Chriſtian Parents are bound to do. And if thoſe whom the Chriſtian Publie

Children; "*the Children and Heirs of* "GOD, *the Brethren and Joint-Heirs of* "CHRIST."

DEAR CHILDREN! Look round with thankfulneſs to GOD, and behold here many of thoſe friends, whom GOD has raiſed up to promote your good both in this world and the next; who are endeavouring to ſave you not only from nakedneſs and hunger, but from ignorance and wickedneſs; who are putting you in a way to obtain an honeſt livelihood in this ſhort life, and alſo inſtructing you in the hope of a Bleſſed Life that is to come, and how you may partake of it when you die. They deſire nothing in return for all this kindneſs, but that you ſhould be very good children — dutiful to your parents; or other relations with whom you live; obedient to your maſter and miſtreſs, and diligent in learning whatever is taught you at ſchool. Above all, they

Public appoint to be Maſters and Miſtreſſes of Charity-Schools, have no Fellow-labourers in the important and indiſpenſible work of bringing up their Children "*in the* "*Nurture and Admonition of the* LORD;" they muſt be called upon to bear the heat and burthen of the day themſelves, according to the Ability with which GOD has bleſſed them.

deſire,

desire, that you would "*fear* GOD, *and* "*love one another.*" All the good you receive, tho' it comes by the hands of men, is yet the gift of GOD; who, with health and strength, bestows upon you food and cloaths, and, what is better than all, the knowledge and Power of Eternal Life thro' his SON THE LORD JESUS CHRIST. Neither you nor I could live a moment in this world, or be happy in the next, but for the Mercy of GOD in JESUS CHRIST. He sees all that we do; He knows the thoughts and desires of our hearts; and according to what we do, and think, and desire, He will either bless or punish us. Therefore, be very careful not to offend so Great and Good a GOD, either in thought, word, or deed: do not swear; do not tell lies; do not be covetous of what another has; do not envy one another; do not be angry with one another, but forgive and love one another, as you hope GOD for CHRIST's sake will forgive and love you. Keep from all evil, and do all the good you can, from the Fear and Love of GOD. Live always as in His Presence; and pray to Him every morning, and every night, in the

the Name of JESUS CHRIST, that He would bleſs you, and keep you from ſin which is the only thing that can hurt you. All that are now together in this church, will be ſeparated to-night; and you children, as you grow older, will be more and more ſeparated from each other: but if all that are here, as well as all that are in the world beſides, live in the Fear and Love of GOD, and in the Love of one another, thro' Faith in JESUS CHRIST; you may depend upon it, we ſhall all meet again in Heaven, and be good and happy for ever!

And now, my brethren, remembering that, however denominated and diſtinguiſhed by the outward ſtates and conditions of this changeable and tranſitory life, we are "ſtill *Fellow-heirs of* ONE ETERNAL "GLORY;" ſtill "*Members of* ONE HOLY "SPIRITUAL BODY, *under the* HEAD "OF ONE REDEEMER, *and united and* "*compacted together by* ONE DIVINE "PRINCIPLE OF LOVE;" let us all act above the ſenſual, ſelfiſh, and malignant principles of fallen human nature! Let all our thoughts, deſires, and purſuits, have an imme-

immediate reference to the everlasting decisions of the FINAL JUDGMENT! That in that awful day, "*When* THE SON OF "MAN *shall come in His Glory, and all the* "*Holy Angels with Him, and shall be seated* "*on The Throne of His Glory,*" we may find ourselves "*placed on His Right-hand,*" and hear him say — "*Come, ye blessed of my* "*Father, inherit the Kingdom prepared for* "*you from the foundation of the world! For* "*I was an hungred, and ye gave me meat; I* "*was thirsty, and ye gave me drink; I was* "*a stranger, and ye took me in; naked, and* "*ye cloathed me; I was sick, and ye visited* "*me; I was in prison, and ye came unto* "*me.*" And when, with that devout and humble spirit of imperfect goodness, which "*lets not the left-hand know what the right-*"*hand doth,*" we shall ask — "LORD, "*when saw we Thee an hungred, and fed* "*thee? or thirsty, and gave thee drink?* "*when saw we Thee a stranger, and took* "*thee in? or naked, and cloathed Thee?* "*or when saw we Thee sick, or in prison,* "*and came into Thee?*" the same Merciful and Condescending SAVIOUR shall reply — pointing, among the monuments of our Love,

Love, to Theſe Children, theſe Immortal tho' embodied Spirits that are now before us — "*Verily, I ſay unto you, Inaſmuch* "*as ye have done it unto* ONE OF THE "LEAST OF THESE MY BRETHREN, "*ye have done it unto* ME."

DIS-

*DISCOURSE V.

ON THE RESISTANCE OF EVIL:

From JAMES IV. 7.

* This diſcourſe is taken from a larger on the ſame ſubject, written by that excellent Divine Mr. JOHN SMITH.


BRITISH MUSEUM

DISCOURSE V

JAMES IV. 7.

"RESIST THE DEVIL, AND HE "WILL FLEE FROM YOU."

IT was the opinion of antient philoſophy, that there are two chief principles, that ſpread their influence thro' univerſal nature; the principle of Good, and the principle of Evil: and that between theſe there is an everlaſting enmity and conteſt. This, ſurely, is no other than a corruption of the account tranſmitted from the deluge, of the origin of evil, and its effectual remedy—the fall of the apoſtate angels; the apoſtaſy and fall of human nature; and the Redemption of that nature, thro' the power of the implanted "*Incorruptible Seed of The Eternal Word,* "*The Bruiſer of the ſerpent's head.*"

The Principle of Goodneſs, which is The Eternal GOD deriving His Own Na-

ture in ſtrong and lovely impreſſions of Truth and Beauty on the fallen ſoul of man, endeavours ſtill to aſſimilate and reunite it to Himſelf: on the contrary, The Principle of Evil, which is the Prince of Darkneſs, having himſelf loſt the Beauty and Glory of the Divine Image, is continually ſtriving to mould and ſhape the fallen nature of man, over which he has obtained power through the ſame defection, more and more according to his own likeneſs. There is, therefore, a perpetual active enmity between whatever "*is born of* GOD, *and the ſeed of the ſerpent:*" and as, in controlling that chaos, into which the malignity of apoſtate ſpirits changed their own bright region, GOD ſo ſeparated the light and the darkneſs, that they can never be reconciled together and become parts of each other; ſo neither can thoſe beams of Light and Love which deſcend upon the ſoul from Him, be ever reconciled to the foul miſts of ſin and darkneſs which

riſe

riſe out of the bottomleſs pit of hell and death. "*Whoſoever abideth in* GOD," ſays St. John, "*ſinneth not: whoſoever ſinneth,* "*hath not ſeen Him, neither known Him. He* "*that committeth ſin, is of the Devil; and* "THE SON OF GOD *was manifeſted to* "*deſtroy the works of the Devil. In this,*" in this eternal and irreconcileable diſtinction, "*The Children of* GOD *are manifeſt, and the children of the Devil.*" The ſoul, therefore, that enters into the Devil's kingdom, that receives his "*image and the number of* "*his name,*" muſt be diveſted of every power that has any alliance with GOD; he is transformed into the ſimilitude of the fiends of darkneſs, and by that change has cut himſelf off from The Eternal Source of Light and Love. And tho' ſome, horrible as the thought is, from a ſenſual impatience of the reſtraints of religion, ſeek for liberty and peace in the realms of darkneſs; and by reſiſting the Impreſſions of

Truth and Holineſs, which, thro' the Redeeming Power of CHRIST, are made upon every heart, divide themſelves more and more from GOD, till at length they wiſh the extinction of His Being; yet liberty and peace are no where to be found: for "*there can be no peace to the wicked,*" to thoſe that are thus "*alienated from The Life* "*of* GOD, *and enemies to Him by wicked* "*works; but they are like the troubled ſea* "*when it cannot reſt, whoſe waters caſt up* "*mire and dirt.*"

The eſſence of an evil Spirit is a malignant tormenting fire compounded of wrath and terrour; as full of dread of The Light and Goodneſs of GOD, as of enmity and oppoſition againſt them: and excluding the facts related in the Goſpel, the world is not without teſtimony with what horrour they always retreat from The Manifeſtations of GOD to the children of men: witneſs the ſilence of the Grecian oracles, ſoon after the promulgation of The Goſpel in thoſe parts;

parts; when, as a Heathen writer has recorded of them, thoſe deſolate ſpirits with horrid and diſmal groans quitted their antient habitations. JESUS CHRIST alone, in Whom is all the Strength and Hope of man, has ſhewn how weak a thing the Devil's kingdom is; having "*ſpoiled*" all the "*principalities and powers*" of darkneſs, "*and made a ſhew of them openly, triumphing* "*over them by His Croſs.*" And if we reſolutely follow "*The Captain of our Sal-*"*vation,*" and fight under His banner as faithful and valiant ſoldiers, we may, upon the fulleſt ſecurity, expect the ſame ſucceſs. "*Reſiſt the Devil, and he will flee from* "*you.*"

From theſe words, may be conſidered,

The nature of that evil influence which is exerted for our deſtruction:

The active fortitude of the Chriſtian warfare: and

The certainty of ſucceſs to thoſe that nobly and conſtantly reſiſt.

The truth of an evil influence perpetually exerted to deprive us of our Supreme Good, excluſive of the experience of every heart, is implied in the precept to reſiſt it; and the great agent of that influence is The Apoſtate Spirit, who having fallen himſelf from his original ſtate of Meekneſs and Subjection to GOD, is always deſigning and attempting to engage others in the ſame revolt. As Goodneſs cannot be happy alone, ſo neither can Malignity be miſerable alone: accordingly, in the Revelation of St. John, he is mentioned as "*the old* "*dragon, that with his fiery tail drew down* "*the third part of the ſtars of heaven, and* "*caſt them to the earth.*" In the book of Job, The Evil Spirit confeſſes, that his employment is, "*to go to and fro in the* "*earth, and to walk up and down in it;*" and tho' he ſuppreſſes the acknowledgement of the deſign and purpoſe of that wandering, yet St. Peter has declared it, as an argument for the ſtricteſt ſobriety and watchfulneſs: "*be ſober, be vigilant,*" ſays he;

he; "*becauſe your adverſary, The Devil, as a* "*roaring lion, walketh about, ſeeking whom* "*he may devour; whom reſiſt, ſtedfaſt in the* "*faith:*" and our BLESSED REDEEMER ſpeaks of him alſo, as walking up and down through "*dry places,*" where no Divine influences fall to water them; "*ſeeking reſt,*" and always reſtleſs.

The Devil is not merely a name, which thoſe who would ſap the foundations of religion pretend religion has contrived to frighten timorous minds; nor is danger then only to be apprehended from him, when he is ſuppoſed to aſſume a bodily form: it is ſuperſtitious weakneſs, to be afraid of him only when imbodied; and to neglect the ſecret and unſeen influence, which his continual converſe with us, as an unimbodied ſpirit, may have upon us. He and his angels are not yet "*caſt into* "*outer darkneſs,*" tho' it be prepared for them; the mouth of the bottomleſs pit is not yet cloſed over them: they fell from

GOD,

GOD, not ſo much by a local deſcent, as by mental apoſtaſy and diſſimilitude; and they have ſtill this viſible world, once the ſeat of their happineſs and glory, to range in: they are, therefore, ſtiled by the Apoſtle, "*ſpiritual wickedneſſes in high* "*places*;" and their leader is called, "*The* "*God of This World, The Prince of Dark-* "*neſs, The Prince of the power of The Air.*" Uncloathed and unimbodied ſpirits may converſe with us by ſecret illapſes, without our perception of the medium thro' which they act: even "*the wind bloweth* "*where it liſteth, and we hear the ſound* "*thereof; but cannot tell whence it cometh,* "*nor whither it goeth.*" As there are Divine Illuminations communicated to the ſoul by THE GOOD SPIRIT OF TRUTH, ſo there are impure ſuggeſtions to the fancy made by The Evil Spirit of Darkneſs; and a watchful obſerver of his own heart, muſt have heard the frequent whiſpers both of The Voice of Wiſdom and The Voice of Folly: he, from whoſe eyes a Heaven-born Faith

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in CHRIST has removed the ſcales of corruption, may eaſily diſcern The Calm Irradiations of Divine Light leading him to holineſs and peace, and the foul and diſturbed fires of Satan betraying him into ſin and miſery.

But tho' our Enemy be inviſible, and, on that account, more able to execute his malignant deſigns againſt us; yet let us not ſo dread his power, as to decline the conteſt. While our minds are conſtantly turned to "*That Light, which lighteth "every man that cometh into the world;*" while we deſire it, and depend upon it, as The Light of Life; we ſhall always be able to know and to guard againſt the ſtratagems of the Apoſtate Spirit, whether he appears in his own naked deformity, or cloaths himſelf like "*an Angel of Light.*" A forced imitation will always fall ſhort of the archetype: and tho' ſin and falſehood may put on the mantle of Holineſs and Truth; yet he, that is inwardly acquainted with

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"*The Truth as it is in* JESUS," and ingenuouſly loves and perſues it, will be able to detect the impoſture, and thro'-the veil behold the blackneſs and malignity of the enemies to his peace.

But the idea of an evil influence that is perpetually exerted to deprive us of our Supreme Good, is not confined to an Apoſtate Spirit, as one particular being; but is extended to that Spirit of Apoſtaſy which is lodged in the human mind: and this ſenſe ſeems to be chiefly intended by St. James in the precept he has given us. So the Scriptures ſpeak of CHRIST, not only as a particular perſon, but as The Divine Principle of Life, Light, and Love, in all holy and regenerate ſouls.

The Devil is not only a particular being, deſigned to torment wicked men in the world to come; but a helliſh and diabolical principle ſeated in their minds: he is not only one Apoſtate Spirit fallen down from

Heaven

Heaven out of the Seat of Bleſſedneſs, but alſo a Spirit of Apoſtaſy, a degenerate and depraved nature. If the Devil could change his foul and malignant nature, he would neither be a Devil, nor be miſerable; and as long as man bears upon his ſoul the image of that nature, he can neither be in favour with GOD, nor at reſt and peace within himſelf. Wickedneſs being the form and eſſence of all wicked ſpirits, whatever be their ſtate and place in the creation; it is the difference of a name, rather than any difference of nature, that diſtinguiſhes between The Devil and wicked men: and, wherever there is Pride, Envy, Hatred, Wrath, Self-will, or Self-love, it may be truly ſaid, here, and there, is that Evil Spirit. As "*The Kingdom of Heaven is*," by our BLESSED REDEEMER, declared to be, not without men, but "*within them*;" ſo the tyranny of Hell and the Devil is not in external things, but in the qualities and diſpoſitions of the human mind: and as the enjoyment of GOD, and converſing with

with Him, conſiſts not ſo much in a change of place, as in a Participation of the Divine Nature and an Aſſimilation to it; ſo the converſing and participating with the Devil, is not ſo much by a mutual local preſence, as by the power of a corrupt and ſinful nature operating in the ſoul. That original pravity, therefore, which is lodged in man's ſpirit, has been antiently called, "The "Angel of Death and Fiend of Darkneſs:" and, wherever any impure or malignant temper governs, there is Satan's Throne.

This ſinful and corrupt nature being the offspring of Hell itſelf, is perpetually preſſing down towards Hell, as to its own place. As it is ſaid of CHRIST's burthen, which is True Godlineſs, that it hath wings, and nobly bears itſelf upwards, continually ſoaring towards GOD; ſo of impiety, which is The Devil's burthen, it may be truly ſaid, that there is in it the force of gravitation, that it is always within the central attraction of hell, and that its own

weight

weight inſtigates and accelerates its motion thither: and, awful as the fact is, yet all men converſe either with GOD or The Devil, and walk in the confines either of Heaven or hell; "*they have their fellow-*"*ſhip*," as St. John ſays, either "*with The* "*Father and His Son* JESUS CHRIST," or with apoſtate and evil ſpirits.

If this repreſentation is thought too ſevere, what muſt be ſaid of Hatred, Envy, and Wrath; of Pride, Ambition, and Vain-glory; of Covetouſneſs and Oppreſſion; of Intemperance and Uncleanneſs; and other impure and malignant ſpirits, that reign ſo univerſally, and operate ſo violently in the heart of man? Let us ſpeak the Truth, and call things by their proper names; let us not flatter ourſelves, nor whiten over our own deformity: ſo much as there is of theſe Evil Tempers in any mind, ſo much there is of "*The Old* "*Man*," ſo much of a Diabolical Nature.

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It is, indeed, too true, and is itſelf a proof of the degeneracy and corruption of man, that, in general, we are ſatisfied with a merely nominal and external religion; and our thoughts and affections, in the exerciſe of religion, not being derived from THE SPIRIT OF TRUTH, are neither directed nor governed by it. A GOD as well as a Devil, a Heaven as well as a hell, are faſhioned by the power of fancy; and being the creatures of fancy, the ideas of them are as various and contradictory, as the various and repugnant humours and complexions of fallen nature. But notwithſtanding this voluntary deluſion, the Eternal Foundation of the DIVINE NATURE is Unchangeable: "GOD *is but One, and His Name One*;" and where Truth, Purity, and Love, ſubſiſt in their higheſt elevations, and moſt unbounded dimenſions, That is HE: where there is any true Participation of this Original Excellency, there is a true Communication of GOD's IMAGE; and a defection from

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it, is The Eſſence of Sin, and The Foundation of Hell. Hence it is, that we never truly hate Sin, but when we hate it for its own deformity; and we never truly love GOD, but when we love Him for His Own Self-originated Excellency; and while our minds are open to the Irradiations of Divine Truth, we ſhall find, that as there is nothing better than GOD Himſelf for which He ſhould be loved, ſo there is nothing worſe than Sin itſelf for which it ſhould be hated and ſhunned. An Aſſimilation to GOD and Conformity to His Will, therefore, eſtabliſh the mind in the firm poſſeſſion of true happineſs; and a diſſimilitude to GOD, and alienation from Him, involve it in its own miſery, and produce the greateſt enmity to what its inſatiable deſires are perpetually craving, the enjoyment of true and ſatisfying Good.

If we did but deſcend to the bottom of our own hearts, we ſhould fully perceive

their inherent deformity; and the neceſſity of That DIVINE IMAGE of Truth, Purity, and Love, which CHRIST came to reſtore, and which He alone has power to revive within us. But this conviction can never be attained, without the moſt faithful and rigorous inquiry; and how, and when, is inquiry to begin, while the world, with its vain amuſements and artificial cares, is ſuffered to enſlave every faculty of the mind, and engroſs every moment of time from day to day, and from year to year. Death, however, will remove the partition-wall that ſtands between deluſion and reality: and then the convinced ſoul will ſwell with rage, amazement, horrour, and whatever elſe is contrary to That Ineffable Light and Peace which is in Heaven, in natures fully reconciled and united to True Goodneſs.

Theſe, ſurely, are arguments founded in the unchangeable nature of things, ſufficient to enforce St. James's exhortation to a moſt

conſtant

conſtant and vigorous Reſiſtance of Evil. "*Reſiſt the Devil,*" therefore, as an Apoſtate Spirit, that is perpetually endeavouring to extend our Alienation from GOD as far as his own: reſiſt him as a Spirit of Apoſtaſy, diffuſed thro' human nature by the malignity of the ſame revolt: "*overcome* "*the world,*" as the throne of his temporary dominion, the ſcene of all his influence: "*crucify the Old Man,*" who is ſo nearly allied to him in impurity and darkneſs: "*mortify*" the corrupt appetites and affections of that "*fleſh and blood,* "*which can never enter into the Kingdom* "*of* GOD."

From what has been already ſaid, we may perceive the nature and neceſſity of That Fortitude, which is required in The Chriſtian Warfare. The Spirit of a Chriſtian muſt be active, generous, and noble: for, as St. Paul ſays, "*he fights, not only* "*againſt fleſh and blood, but againſt princi-* "*palities, and powers, and ſpiritual wicked-*

"*neſſes in high places.*" True religion is an Internal Principle of Life and Activity; and is, therefore, called by the ſame great Apoſtle, "*The Spirit of Power, of Love,* "*and of a Sound Mind; The Law of The* "*Spirit of Life,*" fortifying the mind againſt "*the law of ſin and death.*" That is but a mechanical religion, which moves no longer than while it is acted upon by ſome external impulſe; as if there was "*no Reſurrection from the dead,*" no inward principle of Life and Light, but all our motions depended upon ſome aſſiſting form without. Chriſtians are, indeed, Living Men, by a Real Participation from Him, Who is, indeed, "*a Quickening Spirit.*" "*The* "*Spirit which is from above,*" is always, by a natural and noble tendency, carried upwards again towards Heaven from whence it came, powerfully reſiſting every obſtruction that would hinder it from returning to its Original, and uniting itſelf with GOD.

But

But that we may not miſtake the true activity of religion, let it be obſerved, that The Devil is not always then moſt reſiſted, when he is moſt outrageouſly defied and diſclaimed: nor does The Reſiſtance of Sin conſiſt in the violence of ſome feminine paſſions, which the power of fancy may raiſe againſt it; but in a mature and ſedate reſolution of the ſoul to repel its influence, founded on a clear judgment of The Hateful Nature of Sin itſelf and him who is its patron; in a conſtant ardent deſire to recover its Firſt State in GOD, and eſtabliſh within itſelf The Principality of Grace and Peace. The fight and conteſt with Sin and Satan, is not to be known by the rattling of chariots, or the ſound of an alarm: it is ſilently tranſacted in the inmoſt region of man's ſpirit; and is, rather, a pacifying and quieting the tumults and diſorders, which Sin and Satan have raiſed there: it is, indeed, a Perfect Reconciliation of the mind to Truth, Purity, and Love; a Reſignation of its will, and a Subjection of all its

faculties, to The Will of GOD, through the Effectual Working of That Divine Meekneſs and Love, which we derive from JESUS CHRIST.

This Reſiſtance is always attended with victory, and glory waits to crown this fight. "*Reſiſt the Devil, and he will flee* "*from you*; he cannot ſtand, when oppoſed in The Strength of GOD; he cannot bear The Glory of GOD's Image ſhining in the redeemed and regenerate ſouls of men. As every thing is weak and impotent, in proportion to the diſtance it ſtands from GOD, Who is The Source of Life and Power; Sin, which is a privation of all true being and perfection, muſt be the moſt weak and impotent thing in nature; and wherever GOD appears, it muſt be deſtroyed: he that is born of GOD, therefore, muſt overcome Sin; "*for The Seed of* GOD *remaineth in* "*him*," ſays St. John, "*and he cannot ſin*, "becauſe *he is born of* GOD." Sin is a degene-

degeneration from Divine Goodneſs, conceived by a dark underſtanding, and brought forth by a corrupt will: it hath no conſiſtency in itſelf, no foundation of its own to ſupport it. Truth and Goodneſs are Eternal and Unchangeable, ſubſiſting in The Strength of Omnipotence: but Sin is our own creature; man only gives it life and vigour; and it would ſoon wither and periſh, if he witheld his concurrence from it.

"*Let us be ſtrong*," therefore, "*in The* "LORD JESUS, *and in The Power of* "*His Might*:" for He alone is Life, Strength, and Truth; He alone is "*Wiſ-* "*dom, and Righteouſneſs, and Sanctification,* "*and Redemption*" from All Evil, to the ſoul of fallen man! Though we are not able to change our own nature, or to riſe above the condition of animal and ſelfiſh beings, by any power inherent in ourſelves; yet let us, with all our vigilance and activity, withdraw from the occaſions and in-

citements of Senſuality, Pride, Malice, Vain-glory, and whatever elſe holds us in Captivity to Hell. "*Let us lay aſide every* "*weight, and the ſin which doth ſo eaſily* "*beſet us; and run with Patience,*" Meekneſs, Reſignation, and Charity, "*the race* "*that is ſet before us; looking unto* JESUS, "*The Authour and Finiſher of our Faith,* "*Who is ſet down at the Right-hand of The* "*Throne of* GOD," as THE MIGHTY CONQUEROR OF ALL EVIL; and Who, as The Principle of every Divine Excellence in human nature, will declare His Own Power in our weakneſs, and enable us alſo to ſubdue Every Enemy, and TREAD DOWN SATAN UNDER OUR FEET.

DIS-

DISCOURSE VI.

ON RESIGNATION:

From MICAH VII. 7.


BRITISH MUSEUM

DISCOURSE VI.

MICAH VII. 7.

"THEREFORE, I WILL LOOK
"UNTO THE LORD; I WILL
"WAIT FOR THE GOD OF MY
"SALVATION: MY GOD WILL
"HEAR ME."

BEFORE the captivity into Babylon, and the deſtruction of the temple, beſides the idolatry that was the more immediate cauſe of that deſolation, we are told by the prophet Jeremiah, that treachery and falſehood, pride and ſenſuality, hatred and envy, univerſally prevailed, and Charity was baniſhed from every breaſt. "*Take*
"*ye heed,*" ſays he, *every one of his neigh-*
"*bour, and truſt ye not in any brother;*
"*for every brother will utterly ſupplant, and*
"*every neighbour will walk with ſlanders.*
"*They have taught their tongue to ſpeak lies,*
"*and weary themſelves to commit iniquity.*"
With thoſe ſpirits in which malignity has

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ſo deep a poſſeſſion, the Bleſſed GOD cannot dwell: and this wretched people being alienated from Him, ſet their hearts to "*work iniquity with greedineſs*;" and, "*proceeding from evil to evil*," deſcended, by haſty ſteps, to deſtruction and death.

In what inſtances their ſtate is reſembled by the ſtate of this nation, muſt be left to the obſervation and experience of every ſingle mind to determine. If it is true, however, that the character of the preſent age is marked by vanity and diſſipation; if we are ſubdued by the love of pleaſure, and, for the ſake of pleaſure, not only ſecretly deſpiſe, but openly reproach religion, as the dream of enthuſiaſm, and the enemy of man; then, ſurely, we are too deeply involved in darkneſs and impurity not to be alarmed at our danger, and in contrition, faith, and prayer, to turn to the Redeeming Power of CHRIST, to preſerve us from a total alienation from THE LIFE OF GOD.

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Such an univerſal defection from The Eſſential and Sovereign Good, is the ground of the prophet Micah's reſolution expreſſed in the verſe cited above; to which he has ſubjoined ſeveral arguments for patient reſignation, that, in a ſtate of general infidelity and general enormity, may be applied to the comfort of all, who partake of the temporal ſufferings of ſuch a ſtate without equally partaking of its guilt.

In the character of the ſmall number of GOD's faithful ſervants, the Prophet thus complains: "*Wo is me! for I am as* "*when they have gathered the ſummer fruits,* "*the grape-gleanings of the vintage: there* "*is no cluſter to eat: my ſoul deſired the firſt* "*ripe-fruit. The good man is periſhed out* "*of the earth, and there is none upright* "*among men: they hunt every man his bro-* "*ther with a net; the beſt of them is a* "*briar; the moſt upright is ſharper than a* "*thorn-hedge. Truſt ye not in a friend, put* "*ye not confidence in a guide: keep the doors*

of

" *of thy mouth from her that lieth in thy*
" *boſom. For the ſon diſhonoureth the father,*
" *the daughter riſeth up againſt her mother,*
" *the daughter-in-law againſt her mother-in-*
" *law; and a man's enemies are the men of*
" *his own houſe.* THEREFORE," ſays he,
" *I will look unto The* LORD, *I will wait*
" *for The* GOD *of my Salvation: my* GOD
" *will hear me.*" And in the holy confidence with which this reſolution is made, he thus proceeds: " *Rejoice not againſt me,*
" *O mine enemy: when I fall, I ſhall ariſe;*
" *when I ſit in Darkneſs, The* LORD *ſhall*
" *be a Light unto me. I will bear the Indig-*
" *nation of The* LORD, *becauſe I have ſinned*
" *againſt Him; 'till He plead my cauſe, and*
" *execute judgment for me: He ſhall bring*
" *me forth to the light, and I ſhall behold*
" *His Righteouſneſs. Then ſhe that is mine*
" *enemy, ſhall ſee it; and ſhame ſhall cover*
" *her that ſaid unto me, Where is The* LORD,
" *thy* GOD?"

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The Prophet had ſought for comfort, where it was not to be found; he feels and laments the diſappointment of his hopes; and, by the experience of the vanity, the weakneſs, the inſtability, and corruption of man, is brought to this only ſafe and ſalutary concluſion, "*I will look unto The* LORD; *I* "*will wait for The* GOD *of my Salvation.*"

Converſion to GOD cannot be ſincere, 'till our Dependence is withdrawn from every other being. All the various proceedings of GOD, with reſpect both to our outward condition, and the ſtate of our ſpirit, exalting and depreſſing, giving and taking away light and darkneſs, comfort and diſtreſs, as independently of us as He makes the rain to deſcend and the wind to blow; are ſolely to bring us to this conviction, that Truth, Goodneſs, and Happineſs, come immediately from Him, and not the leaſt portion from ourſelves or the creatures that ſurround us. A reſolution, therefore,

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to "*look unto The* LORD," that is not grounded upon this conviction, cannot be the work of that Faith and Hope which are living qualities of the New Birth, and which invariably depend upon Him that made us, to redeem us from all our evil.

But the time of deliverance alſo muſt with the ſame unreſerved dependence be reſigned to the will of our GOD, as the deliverance itſelf: "*it it not for us to know* "*the times or the ſeaſons which The Father* "*hath put in His Own Power.*" The Chriſtian character is not properly maintained by only "*looking unto The* LORD," but we muſt "*wait for The* GOD *of our Salvation.* Faith, Hope, and Patience, have an inſeparable relation, and mutually ſtrengthen and ſupport each other: and tho' in the exerciſe of Faith and Hope, we confidently truſt, that "*The* GOD *of our Salvation* "*will ſhew us wonderful things, and fulfill* "*the deſire of all that fear Him;*" yet, with perſevering Patience, we muſt "*tarry*

"*his*

" *his leiſure and be ſtrong, and then He will*
" *comfort our hearts: for the Viſion of Good*
" *is reſerved to an appointed time; in the end*
" *it ſhall ſpeak, and not lie: tho' it tarry,*
" *wait for it; becauſe it will ſurely come, it*
" *will not tarry long.*" The ſoul, therefore, that thro' the impatience or deſpondency of nature, grows faint and weary with expectation, muſt be told, that ſelf-will is not properly ſubdued; and that the delay of the good it ſo ardently deſires, is intended as a kind exerciſe and trial of Faith, Hope, and Patience, that having their " *perfect work,*" we may be more acceptable to our Heavenly Father, becauſe more " *renewed in The Image of His* BELOVED " SON, *in Whom* only *He is well-pleaſed*;" and Who alone can ſay for us, with reſpect to all our concerns both of Time and Eternity, what He once ſaid for Himſelf, " *not* " *my will, O GOD, but Thine be done!*"

But that Converſion to GOD, and a Reſolution to wait the determinations of

Holy Will, when thus truly formed upon a conviction of the vanity of all inferiour dependence, may not be violated by the influence of contending evil; the Prophet, in a review of his own condition, ſuggeſts the important truths, from which he derived comfort in the midſt of its afflictions. And one powerful argument for conſolation under the diſtreſſes of a ſinful ſtate is, that GOD, when the deſire and dependence of the heart are turned to Him, will certainly hear our prayers; "*my GOD will hear* "*me!*" A Chriſtian can no more doubt of this, than he can doubt of the want, the impotence, and miſery of nature, and the All-ſufficiency of Redeeming Grace. "*Hav-* "*ing in Heaven a High-prieſt who is touched* "*with a feeling of all our infirmities, we* "*may come boldly to the Throne of Grace,* "*and find Grace to help us in every time of* "*need.*" And from this bleſſed privilege, a true ſenſe of our ſinful condition does not exclude us: for "THE LORD *is nigh unto* "*all that call upon Him, to all that call*

"*upon*

" upon Him in truth. He turneth to the " prayer of the deſtitute, and deſpiſeth not " their deſire. He will bind up the broken " hearted, and comfort thoſe that mourn. " He dwells with him that is of a contrite " and humble ſpirit; to revive the ſpirit of " the humble, and to revive the heart of the " contrite."

Another ground of conſolation is contained in theſe words: *" Rejoice not againſt " me, O mine enemy! When I fall, I ſhall " ariſe: when I ſit in darkneſs,* THE LORD *" ſhall be a Light unto me."* That accumulation of trouble which riſes in the ſoul of man, when he is brought to a full perception of the evils of his fallen ſtate; when all his vain dependences are broken off; when he dwells in the region of ſhame and ſorrow; when he *" walks thro' the valley " of the ſhadow of death,"* groaning under the burthen of ſin, and expoſed to the malignity of evil ſpirits; as unable to deliver himſelf as to create another world — may

truly be called the blackneſs and horrour of darkneſs. But, O conſider, it is in "*this* "*darkneſs*," that "THE LORD *will be our* "*Light*:" this is the diſtreſs that lies proſtrate before the Throne of Mercy, where diſtreſs cannot lie in vain; this the deſpair, by which we "*loſe our own life, to find a* "*New Life*" in GOD. And in ſuch a ſituation, which words have no power to deſcribe, there is nothing for the ſufferer to do, but in abſtraction from all created being, and in ſilent fixed attention to the Will of his Almighty Father, to reſign his ſtate and ſpirit wholly to His Merciful Diſpoſal. For in the utmoſt rage of this contention between Life and Death, CHRIST Himſelf is preſent to ſupport us thro' the conflict, and "*He will not ſuffer us to be* "*tempted, beyond what we are able to bear.*" "*He is The Light that lighteth every ſoul* "*that cometh into the world;*" the Light that will diſpel the moſt tremendous darkneſs that can cover us: and in ſome "*watch* "*of this awful night,*" we ſhall hear His quick-

quickening voice ſpeaking to us, as He once ſpake to his affrighted diſciples in the ſtormy ſea of Genneſareth, "*Be of good cheer! it* "*is I; be not afraid!*" "*I take pleaſure,*" ſays the Bleſſed Paul, "*in infirmities, in* "*neceſſities, in diſtreſſes, for* CHRIST'S "*ſake; for when I am weak, then am I* "*ſtrong: I glory in mine infirmities, that* "*The Power of* CHRIST *may reſt upon* "*me!*"—O "*be not afraid!*" doubt not but His Suſtaining and Reſtoring Power will reſt upon you! for "*neither death,* "*nor life; nor angels, nor principalities, nor* "*powers; nor things preſent, nor things to* "*come; nor height, nor depth, nor any* "*other creature; ſhall be able to ſeparate us* "*from* THE LOVE OF GOD WHICH IS "IN CHRIST JESUS OUR LORD!"

A further motive for conſolation is included in theſe words: "*I will bear the* "*indignation of* THE LORD, *becauſe I have* "*ſinned againſt Him; until He plead my* "*cauſe, and execute judgment for me.*" A

ſenſe of guilt will be inſeparable from the ſoul in its preſent fallen ſtate; and tho', in itſelf, it cannot poſſibly be the ground of peace, yet it is a moſt forcible argument for patient reſignation in every trouble; and patient reſignation proceeding from an humble and contrite ſenſe of guilt, will contribute to ſupport the mind under the ſevereſt troubles. Can the moſt afflicted ſufferer in the numerous forms of human miſery, ſtand forth and ſay, that he has not demerited every part of his diſtreſs from his offended GOD! Surely, if he conſidered, how much unſubdued pride, envy, hatred, and wrath, ſlept in his boſom every night, and awoke with him at the return of every morning; how apt the vanity and ſenſuality of his mind are to lead him from The Fountain of his being, his Firſt and Final Good, and urge him to ſeek delight and place confidence in his wretched ſelf, and the equally wretched creatures about him; he would ſuppreſs every emotion of murmur and complaint, and ſay, with Job,

"*Behold,*

"Behold, O GOD! I am vile: what ſhall "I anſwer Thee? I will lay my hand upon "my mouth. Once I have attempted to "ſpeak, but I will not anſwer; yea twice, "but I will proceed no further." In general, that chief obſtacle to our Reunion with The Life Light and Love of GOD, the ſelfiſhneſs of fallen nature, with blind partiality and weak condolence, conſiders only the nature and degree of the ſuffering; and throws a thick covering over the cauſe of it, the evil in our own hearts.

But when the ſuffering is of that kind of which men are the immediate inſtruments, then all our paſſions liſted in the train of Self-love, are in wild tumult; and our thoughts are exerciſed only in a partial conſideration of the caſe, and our breath is ſpent in reproaches for cruelty and oppreſſion, unkindneſs and ingratitude. And yet, what are temporal evils, if we exclude the influence of behaviour from man to man? The reſt, being the natural effect

of diſordered elements haſtening to diſſolution, and of the inevitable mortality which ſin has introduced, are to be borne with ſilent acquieſcence, becauſe not to be removed by prayer, nor leſſened by reſiſtance. But even thoſe ſeverer temporal evils that proceed from the falſehood and cruelty of man, happen to us as much by the permiſſion and under the ſuper-intendence of our Heavenly Father, as the fever that waſtes our ſtrength, or the fire that devours our poſſeſſions; and it is patient reſignation to His Unerring Will, that is the unfailing means of relief in both. Only, in all inſtances of this evil, we muſt be careful to ſuppreſs the firſt emotions of anger and revenge; to fix our attention upon our own unworthineſs, rather than the unworthineſs of thoſe that injure us; and, in ſilence and ſubmiſſion, leave it to GOD "*to plead our* "*cauſe*," if any thing can be urged in our behalf; and to "*execute judgment for us*," if judgment is our due. When Shimei curſed David, that ſon of affliction not only

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ſuppreſſed his own reſentment, but reſtrained the reſentment of his followers: "*let* "*him alone,*" ſays he; "*let him curſe, for* "THE LORD *hath bidden him.*"

The good that we are moſt apt to delight in, and the evil that we are moſt apt to fear, are changeable and fugitive as the morning cloud; and yet it is only over theſe, that the hand of man can prevail. But, with reſpect to man, as the chief inſtrument of temporal calamity, GOD has declared the boundaries of his power, and ſhewn us where protection and comfort may always be had, when they are always truly ſought: "*I, even I, am He that comforteth you. Who* "*art thou, that thou ſhouldſt be afraid of a* "*man that ſhall die, and of the ſon of man* "*that ſhall be made as graſs? and forgetteſt* "THE LORD *thy* MAKER, *that hath* "*ſtretched forth the Heavens, and laid the* "*foundations of the earth: and haſt feared* "*continually every day, becauſe of the fury* "*of the oppreſſor; as if he were ready to* "*deſtroy*——

"*deſtroy* —— *and where is the fury of the* "*oppreſſor?*" Where, indeed, is, not only this, but all the evil that we can fear, whether temporal or ſpiritual, when oppoſed by The Strength and Goodneſs of a REDEEMING GOD; whoſe unchangeable will towards us, is to reſtore our firſt Divine Life, and re-unite us to Himſelf for ever, in indiſſoluble bonds of Love, Peace, and Bleſſedneſs?

And now, ſays the Prophet, "*He will* "*bring me forth to The Light, and I ſhall* "*behold His Righteouſneſs.*" This is the boundary of the Chriſtian's Hope, where it terminates in viſion, and, with Faith and Patience, is abſorbed in that DIVINE CHARITY which dwells in GOD, and is GOD Himſelf. The ſoul delivered from all that ſelf-love, which is the eſſence of darkneſs, and the root of every evil paſſion, will now behold The RIGHTEOUSNESS of GOD in the ſtupendous work of man's Redemption; and be convinced, how

righteous

righteous and how merciful were thoſe purifying ſorrows and afflictions, which it hath paſſed through in its progreſſion to the Life it now enjoys; the glory and happineſs of which, "*the eye*" of fleſh and blood "*hath* "*not ſeen, nor its ear heard, nor its heart* "*been able to conceive.*" And, at ſuch an event, there is no doubt, but "*ſhame will* "*cover the enemy,*" who, with cruel contempt, and malignant infidelity, endeavoured to aggravate the bitterneſs of diſtreſs, ſaying, "*Where is* THE LORD, *thy* GOD?

By "*the enemy,*" is meant Babylon, as a temporary empire of apoſtaſy and ſin; an abſtract of The Spirit of This World, which is The Great ANTI-CHRIST, that oppoſes the Recovery of THE LIFE OF GOD in the fallen ſoul of man: and there will be juſt ground for an awful and ſilent triumph in her diſappointment and diſgrace, when her Power over every redeemed and regenerate ſon of GOD is taken away, and ſhe is humbled in the duſt. But in the appli-

application of this circumſtance to a particular and perſonal caſe, many, whoſe hearts are yet carnal, will be apt to pervert the meaning of the Prophet; and, thinking of no deliverance but from temporal evil, and of no enemy but thoſe they meet with in the intercourſes of temporal life, plead a warrant for applying the inſcrutable judgments of GOD, and indulging a malignant joy in the diſtreſſes of their fellow-creatures. The Chriſtian, however, who knows it is only The Life and Spirit of This World dwelling and ruling in the heart, that is his Bondage in Evil; and that it is only THE SPIRIT OF CHRIST that can be his Deliverer from it; derives no joy from the ſhame and diſtreſs of a human being, an ignorant corrupt and helpleſs creature like himſelf, but as ſhame and diſtreſs contribute to a reſtoration to Honour and Peace. He knows, that, in all inſtances of wrong among the children of men, he who doth the wrong, doth an injury to himſelf,

himſelf, infinitely greater than to him that feels and ſuffers by it; and, therefore, is not only ready to ſay with Job, "*I rejoiced* "*not at the deſtruction of him that hated* "*me, nor lift up myſelf when evil found* "*him, neither have I ſuffered my mouth to* "*ſin by wiſhing a curſe to his ſoul;*" but continually deſires, hopes for, and depends upon THE SPIRIT OF HIS REDEEMER, as that which can alone enable him to "*love his enemies, to do good to them that* "*hate him, and pray for them that deſpitefully* "*uſe him and perſecute him.*" And he knows alſo, that, when THIS SPIRIT has ſubdued his ſelfiſhneſs, pride, and wrath, and is become The Spirit of his Life, the malignity of the world, united with the malignity of hell, will have no power to diſturb his Peace; for it is "THE PEACE "OF GOD WHICH PASSETH ALL "UNDERSTANDING."

DIS-

DISCOURSE II.

DISCOURSE VII.

ON WEAKNESS OF FAITH:

From ISAIAH XLII. 3.

DISCOURSE VII.

ISAIAH xlii. 3.

"A BRUISED REED SHALL "HE NOT BREAK, AND THE "SMOAKING FLAX SHALL "HE NOT QUENCH."

THE "*Weak in Faith*," is a character that is frequently mentioned in Scripture, and mentioned with peculiar compaſſion: and in the verſe above cited, the Evangelical Prophet, deſcribing the tranſcendent mildneſs of The REDEEMER's Adminiſtration, expreſſes the character and the indulgence exerciſed towards it, by two ſimilitudes of great propriety and beauty. As a bruiſed reed muſt be handled with peculiar tenderneſs, for fear of cruſhing it to pieces; and as the ſmothered fire of the ſmoaking flax, tho' it will be utterly extinguiſhed by a ſtrong and boiſterous wind, muſt yet be encouraged and kept alive by a gentle breath; ſo, our BLESSED REDEEMER,

who knows and pities our weakneſs, governs us with Infinite Mercy; and that our frail ſpirits may not be broken by adverſity, nor overwhelmed by darkneſs and corruption, continually reſtores the ſtrength and rekindles the fire of the Divine Life within us, by the influences of His HOLY SPIRIT. "*Thus ſaith* THE HIGH AND "LOFTY ONE *that inhabiteth Eternity,* "*Whoſe Name is Holy: I dwell in The High* "*and Holy Place; with him alſo that is of* "*a contrite and humble ſpirit, to revive the* "*ſpirit of the humble, and to revive the* "*heart of the contrite ones.*"

But as this Weakneſs of Faith has been found to be a ſevere trial, to which all Chriſtians are more or leſs expoſed; it is neceſſary, that the conſolations which are given to ſupport us under it, ſhould be deeply impreſſed upon the mind, that we may be always able to recollect and apply them in the ſad hour of temptation.

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We muſt conſtantly remember, that Faith is The Work and Gift of GOD. "*This*," ſaith CHRIST, "*is* THE "WORK OF GOD, *that ye ſhould believe* "*in Him Whom He hath ſent. No man* "*can come unto me, unleſs The Father who* "*ſent me,* DRAW HIM." "*Ye believe*," ſays St. Paul to the Epheſians, "*according* "*to* THE WORKING OF HIS MIGHTY "POWER. *By Grace ye are ſaved, thro'* "*Faith; and that not of yourſelves; it is* "THE GIFT OF GOD." And he exhorts the Hebrew Chriſtians, to "*run*, "*with Patience, the race that is ſet before* "*them; looking unto* JESUS," not only "*as* THE AUTHOUR," but "THE FI-"NISHER *of their Faith.*" We muſt remember alſo, that The Operation of this Divine Principle is only obſtructed by the activity of our own dark and impatient ſpirits; and when JESUS has beſtowed upon us the Gift of Faith, inſtead of "*looking unto Him as* THE FINISHER" of what He is "THE AUTHOUR," we turn

to and depend upon ſomething that we are in ourſelves, and ſomething that is to be done by our own power. But if, under a patient ſenſe of our vanity and weakneſs, we could patiently wait for GOD to do His Own Work in His Own Way, that Work would not fail of its accompliſhment. GOD is found, as ſoon as He alone is ſought; and to ſeek GOD alone, is to give up ourſelves wholly to His Divine Operation within us. As, therefore, Faith is The Work and Gift of GOD in CHRIST JESUS, in Him Who alone can finiſh that which He alone hath begun; and as GOD hath promiſed to "*ſave us by Faith*;" it follows, that while we continue to "*look* "only *unto Him, and to run with Patience* "*the race that is ſet before us*," He will continue to ſtrengthen our Faith, ſo as effectually to fulfill the Purpoſes of REDEEMING LOVE. When St. Paul prayed thrice to be delivered from "*the thorn in* "*his fleſh*," an affliction adminiſtered to preſerve him from ſpiritual pride, he received

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this answer: *My Grace is sufficient for thee; "for my strength is made perfect in weakness."* From which The Apostle makes this just and salutary conclusion; "*Most gladly, "therefore, will I glory in my infirmities, "rather than in the abundance of the reve-"lations*" with which I have been so eminently favoured, "*that* THE POWER OF "CHRIST *may rest upon me.*

In the present fallen state, perfection is scarcely attainable; nor is it, indeed, required, as the effect of human endeavours. This whole visible creation will always be subject to weakness and disorder, till the connexion man has with it is universally dissolved by death. And, indeed, the claim to perfection is so unsuitable to the character of an earthly saint, that he is called upon to exercise continual watchfulness and prayer, lest he perish thro' a false security, and by spiritual pride make his salvation desperate. Example and precept both concur with his own experience to convince him, that he

has "*never attained, nor is ever perfect*;" and by the ſenſe of ſuch an improper ſtate, to perſuade him to "*forget the things that* "*are behind, and reaching forth to thoſe that* "*are before, to preſs towards the mark, for* "*the prize of The High Calling of* GOD "*in* CHRIST JESUS." True Faith is always accompanied with True Humility; a painful and debaſing ſenſe of the darkneſs, impurity, and malignity of fallen nature, and a proportionably ardent deſire to be delivered from it by HIM, to Whom alone is committed The Power of that Redemption. And if ſuch be our Faith, however weak in its birth and firſt operation, we may ſecurely rely on The Mercy of GOD to cheriſh, ſtrengthen, and improve it, and at length to crown it with victory and triumph. Iſaiah, deſcribing the introduction of CHRIST's Kingdom, ſays: "*Strengthen* "*ye the weak hands, and confirm the feeble* "*knees. Say to them that are of a feeble* "*heart, Be ſtrong; fear not: behold, your* "GOD *will come and ſave you! He giveth*

"*power*

"power to the faint; and to them that have "no might, He increaſeth ſtrength. The "LORD hath ſent me, to preach good tidings "to the meek, to bind up the broken hearted, "and to comfort all that mourn."

For The Weak in Faith, there are examples both of the higheſt encouragement, and the tendereſt reproof, recorded in the Goſpel. To the father who brought his ſon to be cured of a dumb ſpirit, JESUS ſaid, *"if thou canſt believe, all things are "poſſible to him that believeth: and he cried "out, and ſaid with tears, LORD, I believe; "help Thou mine unbelief!"* So humble, ſo tender, and yet ſo ardent, ſhould be the prevailing temper of our ſpirits.

The nobleman, who had travelled from Capernaum to Galilee to implore the recovery of his ſon, tho' he thought that the bodily preſence of JESUS was neceſſary, and, therefore, intreated Him to go down to his houſe; was yet ſatisfied with an

assurance that the child should be restored, and departed alone in joyful expectation of the event. And the same implicit reliance on the promises and assurances of CHRIST, should make us also patient and contented during our journey to the eternal habitations prepared for us in the heavens, expecting there to find the perfect recovery of our disordered souls.

When CHRIST had chosen to pass from the western to the eastern side of the Lake of Gennesareth, He entered into a ship, and his disciples followed Him. And there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was asleep. And his disciples came to Him, and awoke Him, saying, "LORD, "*save us; we perish!*" And He saith unto them, "*Why are ye fearful? O ye of* "*Little Faith!*" Then He arose, and rebuked the wind and the sea, and there was a great calm.

Another

Another inſtance of The Weakneſs of Faith when oppoſed by the terrours of animal nature, is recorded of St. Peter; who, as ſoon as he heard the voice of JESUS walking on the ſea, in the ardour of human confidence cried out, "LORD, *if it be Thou, bid* "*me come unto Thee upon the water.*" And his LORD ſaid, "*Come.*" And when Peter was come down out of the ſhip, he walked on the water to go to JESUS: but when he ſaw the wind boiſterous, he was afraid; and beginning to ſink, he cried, ſaying, "LORD, "*ſave me!*" And immediately JESUS ſtretched forth his hand, and caught him, and ſaid unto him, "*O thou of Little Faith!* "*wherefore didſt thou doubt?*

Theſe caſes are very applicable to the ſituation of many Chriſtians, who, in the ſmooth waters of tranquillity, are apt to think their Faith equal to the ſevereſt trials; but when the ſtorms of adverſity ſuddenly ruſh upon them, or a more tremendous tempeſt riſes in their own minds, they fear, they diſbelieve, and they deſpair: and yet

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in the extremity of danger, when the winds howl about them, and "*the floods are* "*ready to overflow them,*" if they could turn to JESUS, and depend ſolely upon Him for deliverance; He would reach forth His Hand and catch them, and ſay to the winds, "Be ſilent!" and to the floods, "*Go* "*back!*"

From the nature of CHRIST's Kingdom, as explained in the New Teſtament, as well as from the predictions of the antient prophets concerning it, it is evident, that thoſe ſouls are beſt qualified for the enjoyment of its diſtinguiſhing privileges, whoſe prevaling temper diſpoſes them to lament The Weakneſs of Faith. Hence we are told, that the ſupercilious and ſelf-righteous Phariſee, when he had prayed in ſome diſtinguiſhed part of the temple, went home with far inferiour teſtimonies of the Divine Approbation, than the afflicted Publican whom he deſpiſed; and "*who, ſtanding afar off,* "*would not lift up ſo much as his eyes unto* "*Heaven, but ſmote upon his breaſt, and*

"*ſaid,*

"*ſaid,* GOD *be merciful to me a ſinner!*" We are alſo told, that "*they that are* "*whole,*" not only the conceited Phariſee, but the arrogant and ſelf-confiding ſpirit in every age and nation, "*have no need of a* "*phyſician;*" the vain opinion of their own health and ſtrength, that makes them deſpiſe relief, renders their caſe unfit for the adminiſtration of it: "*but they that are* "*ſick*" of the infirmities of human nature, and weary of the burthen of ſin, may depend upon reſtoration to health and peace; for "*The Sun of Righteouſneſs*" is viſiting them "*with healing in His wings.*"

A complaint of The Weakneſs of Faith, that is made from this humble and contrite ſenſe of inherent imperfection, is the ſtrongeſt evidence that Faith has begun its Divine Operation; and is contending againſt thoſe innumerable temptations to infidelity, that ariſe from the ſelfiſhneſs, ignorance, pride, and impurity of fallen nature. It is the appointed ſtruggle of The Chriſtian Life, the proper exerciſe and trial of Faith,

to

to make an earthly heart fit for the Inhabitation of a Heavenly Spirit; to break the thick darkneſs that hangs over us, which, as often as it is ſcattered, endeavours to collect itſelf again, that the mind, by the influx of Divine Light, may keep its attention fixed upon the "*narrow path that leadeth unto* "*Life.*" And this conteſt will never be finiſhed, 'till "*The Captain of our Salvation*" ſhall be pleaſed to call us off from the preſent ſcene of enmity and danger, and dignify the fidelity and valour which He hath inſpired, with The Unfading Crown of His Own Righteouſneſs.

But ſevere as the intermediate conflict may be, yet if, in the midſt of infirmity and diſtreſs, it is the prevailing deſire of our ſouls, to turn from the darkneſs of human opinions, from ſelf-love, ſelf-will, and ſelf-confidence, and to have CHRIST dwell in us, as The Principle of Divine Light and Love, Purity and Peace; we may ſecurely rely on The Almighty Aid of

His

His Continual Preſence: for this deſire is the powerful attraction, with which "*The "Father draws us to The Son;*" from Whom, being as eſſentially "*united to "Him as the branches are to the vine,*" we derive continual nouriſhment and ſtrength, and truly live in His Life. Of this Union, tho' no created power is able to diſſolve it, our hearts may not always have the livelieſt perception: GOD only knows, what degrees of conſolation and encouragement are beſt adapted to the growth and improvement of The Spiritual Life, in its vaſt and amazing extent; ſo much, however, is certainly known by us, that the health of our ſouls depends upon their being kept always humble, patient, dependent, and perfectly reſigned.

The deſign of Chriſtianity is to ſubdue revolted nature, and reſtore it to its Firſt Harmony and Union with GOD's SPIRIT; The SPIRIT OF LIFE LIGHT AND LOVE, that animates and ſuſtains the whole univerſe,

univerſe, diffuſing the Order and Happineſs of The Infinite Mind from which it proceeds. But, deplorable reverſe! nature has ſo far got the victory over Grace, that This Diſpenſation, tho' full of Mercy to ſoften and of Terrour to alarm the moſt obdurate and ſenſeleſs hearts, is yet made to unite with the paſſions and purſuits, the ambition, the politics, the covetouſneſs, and the very pleaſures, of vain, ignorant, and ſenſual man. Hence, ſuch innumerable Forms of Godlineſs, without The Power: hence, the traiterous attempts of ſome who call themſelves CHRIST's miniſters, to pervert the ſenſe of thoſe plain precepts of perpetual ſelf-denial, watchfulneſs, and prayer, which He has inculcated in His Word, and ſanctified by His Example. But "*The Kingdom of GOD is not meat* "*and drink*;" nor the glory of Greek and Roman literature, nor the acuteneſs of critical and controverſial ſkill, nor the dignity of temporal authority, nor the luxury of affluence, nor any diſtinctions of honour, power, or pleaſure; nor is it the ſtricteſt obſervance

of

of external ordinances; nor any bodily exercíſes, that may be practiſed without The Illuminating and Sanctifying Influences of GOD's SPIRIT: "*but* it is *Righteouſ-* "*neſs, and Peace, and Joy in* THE HOLY "GHOST!" an inward and ſpiritual eſtabliſhment, to which thoſe diſcover a near relation, who "*in ſincerity and truth*" feel and lament The Weakneſs of Faith! The foundations of This Kingdom are deeply laid in the eſſences of the human ſoul; and there only, in its inmoſt receſſes, is the important buſineſs of it tranſacted and perfected, under the painful and ſelf-denying diſcipline of The Croſs: for a conformity to The Sufferings of our GREAT REDEEMER, muſt neceſſarily precede a conformity to His Perfect Spirit, and His Perfect Bleſſedneſs.

Men, indeed, ſhrink from diſtreſs of every kind; but, till diſtreſs has rouſed our ſleeping faculties, life is but a dream compoſed of vain and fleeting ſhadows, and we have

have no perception of the tremendous danger of our ſtate. Sickneſs, and pain, and ſorrow; the loſs of fortune; the death of relations; the hatred, ſcorn, and ridicule of the world; the miſtakes and unkindneſs of friendſhip; the inconſideration and bitterneſs of enmity; the darkneſs of ignorance; and the tumult and diſorder of ſenſual and malignant paſſions; are the evils to which all ſtand expoſed: for "*man is* "*born to* this *trouble, as neceſſarily as the* "*ſparks fly upwards.*" This is the invariable courſe of fallen nature, brought to co-incide with The Merciful Purpoſes of Divine Grace; that the ſoul, being emptied of Self, and of every thing that tends to cheriſh an alienated and revolted "*life that* "*is in the midſt of death, may be filled with* "*all* THE FULNESS OF GOD." Diſtreſs endued with ſuch ſalutary power, will contribute to remove our groſſneſs and impurity: it is the fiery pillar, and the black cloud, that leads thro' the wilderneſs of this

this world, to the promiſed land of Light and Love, of Peace and Bleſſedneſs!

With all our will and deſire, therefore, conſtantly turned to GOD IN CHRIST JESUS, let us reſign our ſpirit, ſtate, and life, both for time and eternity, to His Merciful Diſpoſal; neither labouring to fly from that which we cannot ſhun, nor wiſhing to be delivered from what we muſt bear: but, in an humble ſenſe of our own weakneſs, begging patience and ſtrength from Him to endure the allotted meaſures of diſtreſs, of whatever kind; till He ſhall be pleaſed to "*wipe all tears from our eyes,*" and take away all ſorrow from our hearts. "*And may* THE GOD OF ALL GRACE, "*Who hath called us to His Eternal Glory by* "CHRIST JESUS, *after we have ſuffered* "*awhile, make us perfect, ſtabliſh, ſtrengthen,* "*ſettle us! To* HIM *be glory and dominion,* "*for ever and ever! Amen.*

DISCOURSE VIII.

ON THE NATURE OF WAR, AND ITS REPUGNANCY TO THE CHRISTIAN LIFE:

From PSALM XCVII. I.

OCCASIONED BY THE APPOINTMENT OF A DAY OF PUBLIC THANKSGIVING FOR THE SUCCESSES OBTAINED IN THE PRESENT WAR.


BRITISH MUSEUM

DISCOURSE VIII.

PSALM XCVII. 1.

"THE LORD REIGNETH."

BY the command of a gracious King, who for more than thirty-two years hath governed us with exemplary juſtice and benevolence, and tenderly cheriſhed all our liberties, not only as men, but as Proteſtants and Chriſtians; a day is ſet apart, to acknowledge, with thankfulneſs and praiſe, the aſtoniſhing ſucceſs that has attended the military efforts of this Nation, amidſt the uncertain revolutions of an obſtinate and bloody War.

Over a people, among whom licentiouſneſs in principles and practice generally prevails, human authority may do well to exert its influence; and in ſeaſons of national

proſperity and diſtreſs, to appoint thoſe ſolemn offices of humiliation and praiſe, without which, perhaps, there would not be found amongſt us, even the appearance of ſorrow for ſin or thankfulneſs for mercy. For tho', in theſe offices of national prayer and praiſe, human authority can extend no further, than preſcribing the form, and requiring the outward act; yet, in the obſervance of the form, and the exerciſe of the outward act, ſome diſſipated ſpirits may poſſibly be brought to recollection and thoughtfulneſs; and, convinced of their own weakneſs and vanity, may humbly acknowledge and ſincerely devote themſelves to "THE LORD THAT REIGN-"ETH," —— to HIM, "*Who hath mea-*"*ſured the waters in the hollow of His Hand,*"*and meted out the heavens with a ſpan, and*"*comprehended the duſt of the earth in a mea-*"*ſure, and weighed the mountains in ſcales,*"*and the hills in a balance: in Whoſe Hand*"*is the ſoul of every living thing, and the*"*breath of all mankind; Who killeth and*

"*maketh*

" *maketh alive; Who bringeth nations low,*
" *and lifteth them up; Who maketh man's*
" *wiſdom folly, and his ſtrength weakneſs;*
" *and Who alone is Strength, and Wiſdom,*
" *and Righteouſneſs, and Salvation, and*
" *Redemption*" from all evil preſent and future!

The two general views in which the ſubject of this public thankſgiving can only be conſidered, are

Firſt, As an event that, in its cauſe and conſequences, is connected only with the preſent life; and being viſibly produced by the efforts of human wiſdom and human ſtrength, is the ground of human exultation and triumph. And,

Secondly, As the ſole and immediate work of " THE LORD THAT REIGNETH"— a part of the adminiſtration of that Merciful Providence, which, thro' all the revolutions of diſordered nature and diſordered life, perſues but one invariable purpoſe, THE RE-

DEMPTION AND SALVATION OF MAN.*

It would be needleſs to propoſe the ſubject, in the firſt view, to the conſideration

* Note D § 2.

Several months after this diſcourſe was written, there was publiſhed "An humble, earneſt, and affectionate "Addreſs to the Clergy, by the Rev. WILLIAM "LAW," in which the excellent authour has demonſtrated the fallen ſtate of Chriſtendom; and among the inconteſtible proofs of that awful fact, has conſidered The Spirit of War that univerſally prevails, as well among Proteſtants, who place their confidence in the poſſeſſion of the outward hiſtorical truth of the Goſpel, and in the comparative purity of outward worſhip; as among Papiſts, who rely, with equal dependence, upon outward purity, and the deciſions of an outward infallible human judge. In the inquiry into the birth and nature of this malignant monſter, War, and its enmity and oppoſition to The Chriſtian Life; the arguments that are made uſe of in this diſcourſe, are ſo clearly illuſtrated by the ſplendour of new light, and ſo powerfully enforced by the acceſſion of collateral truths, that, in juſtice to the ſubject, I could not forbear bringing to its aid almoſt all that Mr. LAW has ſaid upon it, which is collected into the notes that are ſubjoined.

of

of True Chriſtians; who know, with the ſame certainty as they know their own exiſtence, that human nature, left to itſelf, has no power but that of producing mere evil; and that every thing within it and without it that is either great or good, is The Free Gift of Grace, The Unmerited Bounty of REDEEMING LOVE. But The True Chriſtian Spirit being almoſt departed from the earth, True Chriſtian Knowledge, as its inſeparable companion, is departed with it, and men ſeem to be gone back again to their old animal life: and tho', in ſpeculation and idea, they profeſs an aſſent to The Truths of Revelation; yet, in heart and practice, they are too apt to conſider the courſe of all things as connected only with temporal good and evil, and themſelves as the center and circumference, the firſt cauſe and the laſt end of all; aſcribing to human underſtanding deſigns which only INFINITE WISDOM can form, and to human power events which OMNIPOTENCE only can produce.

Leſt,

Leſt, therefore, this leaven of darkneſs, pride, and vanity, ſhould have taken poſſeſſion and altered the frame and habit of our ſpirits, it may not be improper to conſider the Succeſs of War in the firſt general view, as the viſible effect of human power, in which even the profeſſed Chriſtian is ſo apt to glory as his own work.

If the Chriſtian, however, recollects himſelf, he will find War to be a ſad conſequence of the apoſtaſy and fall of man; when he was abandoned to the fury of his own luſts and paſſions, as the natural and penal effect of breaking looſe from The Divine Government, the fundamental law of which is LOVE* —— "*Thou ſhalt love* "THE LORD *thy* GOD *with all thy heart,* "*with all thy ſoul, with all thy mind, and* "*with all thy ſtrength; and thy* FELLOW-"CREATURE, *as thyſelf.*

* Note G § 5.

St.

St. James has anſwered the queſtion with reſpect to the cauſe of War, in ſo preciſe and determinate a manner, as to preclude all difficulty and doubt about it: "*From* "*whence come wars and fightings among* "*you,*" ſays he? "*Come they not hence,* "*even of* your luſts *that war in your mem-* "*bers? Ye kill, and deſire to have, and* "*cannot obtain: ye fight and war; yet ye* "*have not, becauſe ye aſk not,*"—becauſe ye have no reſpect to the will of "THE "LORD THAT REIGNETH;" but, forſaking The SUPREME GOOD, in Whom alone your happineſs conſiſts, ye follow an earthly and deceitful good, and think only of procuring it by your own power. "*Ye aſk* "*and receive not; becauſe ye aſk amiſs*"---from a pretended reſpect to "THE LORD "THAT REIGNETH," but ſolely for animal and ſenſual enjoyment, "*that ye may* "conſume it *upon your* luſts."

In this very explicit and true account, War, like all other evils, is deſcribed as centering

centering in itſelf; and the end of it, is declared to be the gratification of thoſe very appetites and paſſions, from which it derives its birth. And thus it ever was, and ever will be---for in this unhappy circle, which is, indeed, the great circle of the hiſtory of fallen man, the fatal miſchief proceeds: War is the offspring of the inſeparable union between the ſenſual and malignant paſſions; War protracted to a certain period, neceſſarily compels peace; peace revives and extends trade and commerce; trade and commerce give new life, vigour, and ſcope, to the ſenſual and malignant paſſions; and theſe naturally tend to generate another War.

But War, conſidered in itſelf, is the premeditated and determined deſtruction of human beings; of creatures originally "*formed after The* IMAGE OF GOD," and whoſe preſervation, for that reaſon, is ſecured by GOD Himſelf within the fences of this righteous law, that "*at the hand*

"*of*

"*of every man's brother, the life of man* "*ſhall be required.*" And tho' this created Image of The HOLY TRIUNE GOD muſt be owned to have been ſo wretchedly defaced, as to retain but a very faint reſemblance of its Divine Original; yet, as the higheſt inforcement of that Heavenly law, which was publiſhed for the ſecurity of life, it is moſt graciouſly renewed by The Incarnation of THE SON OF GOD, and The Indwelling of THE HOLY GHOST.

Further: the conſequences of War, when impartially examined, will be found big, not only with outward and temporal diſtreſs,* but with an evil that extends where in the darkneſs and tumult of human paſſions it is neither expected nor conceived to reach. That property is confounded, ſcattered, and deſtroyed; that laws are trampled under foot, government deſpiſed, and the ties of all civil and domeſtic order

* Note A.

broken

broken into pieces; that fruitful countries are made deſerts, and ſtately cities a heap of ruins; that matrons and virgins are violated; and neither the innocence of unoffending infancy, nor the impotence of decrepit age, a protection from the raging thirſt for blood; is but the mortal progeny of this teeming womb of miſchief. The worſt is ſtill behind * — and tho' remote from thoſe ſenſes and paſſions that are exerciſed only by preſent good and evil, and, therefore, not the object of common concern; muſt yet, upon the leaſt recollection, impreſs with horrour every mind that believes there is a Righteous GOD, and a ſtate of retribution that is to laſt for ever. But what muſt The Chriſtian feel? —— he, who knows that the fall of man is a fall from Meekneſs, Purity, and Love, into Senſuality, Pride, and Wrath; that THE SON OF GOD became incarnate, and ſuffered, and died, to reſtore that Firſt Life of Meekneſs, Purity, and Love; and that for thoſe, in

* Note B.

whom

whom The Reſtoration of That Life is not begun in the preſent ſtate, THE SON OF GOD incarnate has, it is to be dreaded, ſuffered and died in vain ------ what muſt he feel for thoſe immortal ſpirits, that, in the earlieſt dawn of their day of purification, are by hundreds and thouſands driven into eternity, in the bitterneſs of enmity and wrath---ſome inflamed with drunkenneſs; ſome fired with luſt; and all ſtained with blood? In thoſe direful conflicts, which are maintained with ſo much rage, that when the Vanquiſhed at laſt retreats with the ſlaughter of TWENTY-THOUSAND HUMAN BEINGS, the Victor finds he has purchaſed ſome little advantage at the expence of MORE THAN HALF THAT NUMBER ------ Heaven and earth! what a poſſibility is here of a ſacrifice made to "*The Prince of Darkneſs*," the firſt and chief apoſtate! who rejoices * in beholding men, thro' the abuſe of thoſe benefits which undeſerved Mercy has conferred upon them,

* Note C § 4.

trans-

transformed into enmity and hatred of GOD and their brethren; forſaken by GOD, and deſtroying one another: and thus haſtening once more into his horrid ſociety; that having been accomplices in his rebellion, they may become partakers of his miſery and torment.

Now, if the man of valour, whom conſenting nations have dignified with the title of HERO,* and the man devoted to the world, are aſked, from whence this immortal miſchief, that may thus extend its influence into the regions of eternity, can proceed; what muſt they anſwer? Indeed, what can they anſwer, but that it is engendered by the love of human glory---as vain a phantom as ever played before a madman's eye! by the luſt of dominion; the avarice of wealth; and the infamous ambition of being dreaded as the conquerors and tyrants of mankind? Heaven preſerve Britain from theſe "*earthly, ſenſual, deviliſh*"

* Note C

motives,

motives, ſo repugnant to the generous, compaſſionate, and forgiving temper, with which REDEEMING MERCY has bleſt it, in union with the irradiance of Heavenly Light; that Light which is intended to remove all the darkneſs of human corruption, and transform ſelfiſh, ſenſual, proud, and malignant ſpirits, into Angels of Patience, Humility, Meekneſs, Purity, and Love; the "*children and heirs of GOD, the brethren* "*and joint heirs of* CHRIST!"

But Britain, in the midſt of thoſe outward advantages in which ſhe is ſo apt to place her confidence, muſt not forget, that there is no poſſibility of being preſerved from ſuch principles, dreadful and deteſtable as they are, but by the moſt humble, affectionate, and conſtant application to and dependence upon "THE LORD THAT "REIGNETH," That Gracious Power which firſt plucked them from her breaſt. It is, indeed, a ſtanding obſervation among the prattlers of human philoſophy, "that

" the mind muſt be very weak, that cannot " bear a proſperous condition:" but where is the mind ſtrong enough to bear it, that is not bleſt from ABOVE with ſomething better than proſperity itſelf? That is not bleſſedneſs, which is ſomething that can be ſeparated from the mind; much leſs that, which may leave it miſerable to all eternity; and leaſt of all that, which may tend to make it thus miſerable, by degenerating into a curſe. And this is the caſe of all external things that are called bleſſings; which, in their own nature, are temporary and changeable, and in their uſe and application may be perverted to the moſt dangerous and laſting evils: " *If ye will not lay it* " *to heart*, to give glory unto My Name, " *ſaith* THE LORD OF HOSTS; *I will* " *even ſend a curſe upon you, and I will* " CURSE YOUR BLESSINGS." All external bleſſings, whether national or perſonal, are curſes, when they become the fuel of the ſenſual and malignant fire in corrupt nature; when they not only alienate the

the mind from "THE LORD THAT "REIGNETH," but madden it to impious rebellion and defiance againſt Him.

From this view of war, begun from human paſſions, and carried on for human purpoſes, for honour, dominion, trade, or ſome other end that centers in the preſent life; it is evident, that the Chriſtian can have no intereſt in it: he cannot derive bleſſing from its ſucceſs, nor triumph and exult when to the ſhort-ſighted view of the human mind the appearance of ſucceſs preſents itſelf: he knows, that the means are infinitely diſproportionate to the end; and his REDEEMER Himſelf has declared, that "*all they that take the ſword,*" inflamed by malignity, and ſeeking ſome earthly and temporal good, "*ſhall periſh with the ſword.*" But, without any circumſtances of limitation, the ſame REDEEMER, in the Revelation of his future judgments upon a fallen and obſtinately evil world, has further declared, that "*he that leadeth into captivity,*

" *ſhall go into captivity*; *and he that killeth*
" *with the ſword, muſt be killed with the*
" *ſword: Here is the* trial of the *faith and*
" *patience of the ſaints*," who, being called to a ſtate of ſuffering, and treading in the footſteps of their Great Exemplar, " *when*
" *they are reviled, revile not again*; *when*
" *they ſuffer, threaten not*; *but commit them-*
" *ſelves to* THE LORD THAT REIGN-
" ETH, *to Him that judgeth righteouſly*." And to this ſolemn declaration of righteous judgment, the penman of that awful book calls upon all mankind to attend, and ſays, " *If any man have an ear*," an ear that is not totally deafened by the tumultuous paſſions of nature, ſeparated from GOD, and turned wholly to itſelf, " *let him* now
" *hear*;" let him now repent, and forſaking his own ſenſual and malignant will, ſeek after THE GOD OF PEACE AND LOVE, and live.

We will, therefore, turn our attention to the only light in which Succeſs in War

can

can properly be conſidered by us; namely, As the ſole work of "THE LORD THAT "REIGNETH"------ a part of the adminiſtration of that Merciful Providence, which, thro' all the revolutions of diſordered nature and diſordered life, perſues but one invariable purpoſe, THE REDEMPTION AND SALVATION OF MAN.

The diſorders of nature and of life are wholly the effects of ſin; of a voluntary averſion and alienation from the Life, Light, and Love of GOD, in perfect Union with which, perfect Purity, Peace, and Happineſs, are only to be found. Hence that diſcordancy of the outward elements, which brings forth peſtilence, famine, inundations, earthquakes, ſtorms, and tempeſts: hence, in the corporal part of the human frame, pain, ſickneſs, and death; in the mental, ſenſuality, pride, and malignity, including all the ſelfiſh and wrathful paſſions, that, between individuals, engender envy, hatred, injury, reſentment, and revenge, and between

tween nations a peculiar kind of enmity and wrong that iſſues in war. In the elements ſtrife and evil will ſubſiſt, 'till they are purified and united by the laſt renovating fire; in man, 'till all the deſigns of Grace are fully accompliſhed: but ſurrounded with evil as men are, and full of evil themſelves, what would become of the whole wretched race at any given inſtant of time, at this very moment for example, if the effects of that evil were not continually ſuſpended and directed by Infinite Power, ſo as to become continually ſubſervient to the purpoſes of Infinite Wiſdom, Righteouſneſs, and Love, in UNIVERSAL REDEMPTION?*

The nature of That REDEMPTION it would be needleſs to mention, if in this age of levity we were not ſo apt to forget it. It is, in general, a Full Reſtoration of THE LIFE OF GOD in the ſoul; That Life of FATHER SON AND HOLY SPIRIT,

* Note D.

which

which was once The Life and Perfection of fallen Angels and fallen Man; which is and only can be The Life and Perfection of all Holy Angels; and which THE SON OF GOD has been reſtoring to human nature, from the time in which Adam fell.

When THE SON OF GOD became incarnate, what was implied in this REDEMPTION as the effect of its influence upon man, was fully evident from His Doctrine and His Life; namely, the conqueſt and renunciation of the world, and the death of the will and all the appetites and paſſions of fallen animal nature, thro' faith in HIS NAME ------ not an hiſtorical and ſpeculative faith, a meer rational aſſent to the truth of a well atteſted hiſtory of facts and doctrines; but a full, ardent, continual DESIRE OF THE LIFE OF CHRIST, as begotten and formed in the ſoul by The Continual Operation of THE HOLY GHOST. Thus, what was at firſt the PERSONAL duties of ſingle Chriſtians, when

when they were ſcattered over the face of the earth, and were only parts of different nations; became afterwards NATIONAL duties, when whole nations became Chriſtian. If, therefore, "*to love an enemy*, to "*forgive him, do him good*, and *pray for* "*him*;" if, to "*overcome the world*," whoſe power conſiſts in "*the luſt of the* "*fleſh, the luſt of the eye, and the pride of* "*life*;" are Chriſtian PERSONAL duties: if, to "*love* THE LORD OUR GOD "*with all our heart, with all our ſoul, with* "*all our mind, and with all our ſtrength,* "*and our* FELLOW CREATURES *as our-* "*ſelves*;" is the purity and perfection of the Chriſtian PERSONAL life---the ſame muſt alſo be true of Chriſtian NATIONAL life and duty: for a Chriſtian nation differs no otherwiſe from a Chriſtian perſon, than as the whole differs from one of the parts of which it eſſentially conſiſts; and is only the aggregated body of thoſe ſingle perſons, on whom univerſally ſuch duties are enjoined,

from

from whom univerſally ſuch perfection is required.*

But, to This Perfect and Heavenly Life and Duty, War is repugnant, in its cauſe, in itſelf, and in its conſequences: it can be only comparatively irrepugnant, with reſpect to the degrees of its own evil; and the more or leſs it partakes of the malignity of animal paſſions, and the ſenſuality of animal views, the more or leſs obnoxious muſt it render a people to the ſevere judgments of "THE LORD THAT REIGN-"ETH."

There are, undoubtedly, inſtances of War on the defenſive ſide, in which a nation is prompted to draw the ſword, from a mixture of ſuch motives, as may render it far leſs culpable than the hoſtile and offenſive invader: from a deſire to protect that liberty, in the preſervation of which the liberty of mankind ſeems to be included;

* Note E.

from

from a concern for the ſupport of that purity of faith and doctrine, which is found to be highly inſtrumental to man's ſalvation; and with an entire dependence on The Wiſdom and Power of "THE LORD "THAT REIGNETH" for direction and ſupport, and an humble reſignation of the event to His holy and unerring Will: and ſuch, at leaſt, it is to be wiſhed, is the War in which we are now engaged. But notwithſtanding the comparative excellency of motives and ends, it is ſtill a ſituation unſpeakably awful and alarming; and in our applications to The Throne of Grace, whether in prayer for ſucceſs, or in thankfulneſs and praiſe for deliverance, we ſhould approach "*with fear and trembling*," and the humbleſt diffidence of ourſelves and our own acts: for the hands we lift up, tho' they may be free from the premeditated guilt of blood, are yet ſtained with the vital treaſures of thoſe human beings, who were once not only allied to us by nature, but our "*dear brethren in* CHRIST JESUS," ranſomed

ranſomed at the ſame Precious Price, and dependent upon the ſame Mercy with ourſelves.

It is by no means my intention, to leſſen the value of thoſe events that are the occaſion of the approaching ſolemn aſſembly: I have only endeavoured, by comparing the malignant and tremendous ſtate in which they ariſe, with THE INDISPENSIBLE DUTY AND PERFECTION OF THE CHRISTIAN LIFE, that pure ſtandard of Truth, by which alone we can ſafely judge of every thing relating to man! to ſhew their real nature and importance, and how eaſily that which is not good in itſelf, may become the fruitful root of ſubſtantial and laſting evil.

Succeſs in War is not, cannot be, the ground of human exultation and triumph; it is not, cannot be, the effect of human wiſdom and human ſtrength, which are but the vapours of a moment when oppoſed to

The

The Wiſdom and Strength of "THE LORD "THAT REIGNETH:" it is not, cannot be, a reaſon for extravagant riot, and the intemperance of animal joy; for the contempt, deriſion, and abuſe, of a vanquiſhed enemy; nor for erecting any fabrick of earthly and ſenſual good, that muſt periſh with the world on which it is raiſed.

Succeſs in War is, and can be nothing elſe, but the ſole and immediate work of "THE LORD THAT REIGNETH" ------ the awful declaration of His Perfect and Unerring Will, controlling the evil that is born of ſin, and directing its effects to ends infinitely exalted above thoſe of the ambition, avarice, pride, and cruelty of man.

But the ſword is ſtill ſuſpended ------ and who can ſay, where it may fall next? Who will preſume to preſcribe to Infinite Wiſdom, in the choice of thoſe means that are beſt adapted to the ends of Infinite Juſtice?

If,

If, therefore, we are deſtitute of that enlightened Faith and fervent Charity, which are neceſſary to extend our views after the footſteps of DIVINE GOODNESS, in the ſtupendous work of UNIVERSAL REDEMPTION; and will ignorantly appropriate the late proſperous events, and confine them to ourſelves as a peculiar and ſeparated people, the glory and terrour of the world! — if this is the partial and ſelfiſh light, in which we behold the operations of Eternal Providence; then, let it be the ground of our thankfulneſs and praiſe, that the rage of War has not yet reached the ſhores of this highly-favoured Iſland; the antient abode of Freedom, Health, and Plenty! the *illuminated* and *peaceful Goſhen*, in the midſt of a dark and troubled region of the world!

And will not ſo kind an exemption remind us of the boundleſs love of pleaſure, the vanity and diſſipation, the impiety, profaneneſs and infidelity, that have long controlled

trolled our ſpirits, and rendered us wholly "*unprepared to meet our GOD*" in ſuch formidable terrours? Will not the recollection of Mercy ſo abuſed, ſuggeſt to us the danger of our ſtate? Will not the idea of a ſituation that is the proper puniſhment of ſuch ingratitude, convince us of the vanity of all human dependence; and the immediate neceſſity of turning to The Throne of Grace in penitence and prayer, to obtain that Meekneſs, Humility, Patience, Reſignation, and Charity, The Regenerated LIFE OF CHRIST in the fallen ſoul, by which alone we can ſubdue all the evil both within us and without us; deſiring and ſeeking no other happineſs, but that "*The Will of* THE LORD THAT REIGN-"ETH *may be done on earth, as it is done* "*in Heaven?*"

If we took any pains to diſtinguiſh between that which is immutably good in itſelf, and that which is good only by accident, and in ſome circumſtances may be evil;

evil; we ſhould ſoon be convinced, that no external advantages can make him happy, who lives in infidelity and ſin: that without the immediate protection of "THE LORD "THAT REIGNETH," man cannot be ſafe; without the immediate influence of HIS SPIRIT on the heart, man cannot be good: and that nothing is truly valuable, that has not a direct reference to an everlaſting ſtate of being, and the intereſts of That Kingdom which will never have an end: "*When the world paſſeth away, and* "*the luſt thereof,*" ſays St. John; "*he* "*that* doth The Will of GOD, *abideth* "*for ever.*" And if to theſe indubitable truths, which are impreſſed upon every mind, confirmed by the experience of daily life, and continually preſented to our view, we always had recourſe; the real good and evil of our ſtate, whether in peace or war, whether as nations or individuals, would be known as they are in themſelves, and no longer diſguiſed by the flattering deluſions of our own hearts, and the falſe maxims

of

of a corrupt, changeable, and perishing world.

Upon the whole:

Having been prompted to draw the destroying sword, and support the power of War with the application of all our strength ------ if we could totally renounce, and truly deplore, the known and unknown evil there may be in such an act —— if we did not triumph in success, obtained by the horrible effusion of the blood of Fellow-men and Fellow-Christians —— if we persued not the sensual and selfish ends of ambition, avarice, and glory —— if we sincerely wished to have the comforts of liberty and safety diffused to all: particularly, if we desired, that to "*the people who sit in darkness and* "*the shadow of death,*" might be peacefully communicated the peaceful knowledge and power of that LOVE which can alone redeem us*------and if, with the most entire

* Note F.

dependence

dependence on The Wiſdom and Power of "THE LORD THAT REIGNETH," we reſigned ourſelves, and all our deſigns, to the guidance of His Spirit, and the determination of His Will; ſeeking only "*the* "*glory of* HIS HOLY NAME, *that it may* "*be known all over the earth, and His* "*Saving Health diſpenſed to every nation:*" If, I ſay, ſuch Deep Repentance, ſuch Abſtraction from animal life, ſuch Compaſſion and Good-will towards man, ſuch Reſignation Adherence and Love to GOD, could poſſibly ſubſiſt in the obdurate, ſelfiſh, malignant, and impious State of War---

Then might we hope, not to be broken off from THE ROCK OF OUR SALVATION, and abandoned to the wrath of nature, becauſe "*our hands are full of blood:*"

Then might our offerings of praiſe and thankſgiving be blameleſs and acceptable in His Sight:

Then might we celebrate the labours of the upright Stateſman with applauſe, and embalm the memory of the fallen General with tears:

Then, alſo, in reference as well to the event, as to the riſe and progreſs of all ſuch principles, motives and acts; we might, with confidence, pray for our Royal Maſter.

Let us, however, in the midſt of all our evil, with hearts united by fidelity, gratitude, reverence, and that love which ſanctifies allegiance; beſeech "THE LORD "THAT REIGNETH OVER ALL," to pour The Treaſures of Grace into the heart of our venerable King; to preſerve his valuable life in health and eaſe; and to ſatisfy the longings of his ſoul, with the reſtoration of a Sure and Holy Peace to the contending nations of the world---the earneſt of That UNIVERSAL AND EVERLASTING PEACE,

PEACE, which CHRIST THE REDEEMER, thro' all the diſorders of nature and of life, is preparing for "*thoſe,* "*that love and long for His Appearance!* "*when the earth ſhall be full of the knowledge* "*of* THE LORD THAT REIGNETH, "*as the waters cover the ſea: when ſwords* "*ſhall be beaten into plough-ſhares, and ſpears* "*into pruning-hooks: when nations ſhall not* "*lift up the arm of violence againſt nation,* "NEITHER SHALL THERE BE WAR "ANY MORE: *when every man ſhall ſit* "*under his vine, and under his fig-tree, and* "*none ſhall make him afraid——for all peo-* "*ple will walk every one in The Name of* "THE LORD THAT REIGNETH, *in The* "*Spirit and Power of* THE LORD OUR "GOD *for ever and ever!*"*

* Note G.

FINIS.

Note A.

(A) *With outward and temporal diſtreſs.*] The temporal miſeries and wrongs, which War carries along with it wherever it goes, are neither to be numbered nor expreſſed. —— What thievery bears any proportion to that, which, with the boldneſs of drum and trumpet, plunders the innocent of all that they have? And if themſelves are left alive, with all their limbs, or their daughters unraviſhed; they have many times only the aſhes of their conſumed houſes to lie down upon. —— What honour has War not gotten from its tens and tens of hundreds of thouſands of men ſlaughtered on heaps, with as little regret or concern, as at loads of rubbiſh thrown into a pit? ADDRESS, p. 175, l. 9—23.

Note B.

(B) *The worſt is ſtill behind.*] But there is ſtill an evil of War much greater, tho' leſs regarded —— Who reflects, how many hundreds of thouſands, nay millions of YOUNG MEN, born into this world for no other end, but that they may be "*born again of* CHRIST," and from ſons of Adam's miſery become "*ſons of GOD,*

" *and fellow-heirs with* CHRIST" in everlasting glory; who reflects, I say, what nameless numbers of these are robbed of GOD's Precious Gift of Life to them, before they have known the one sole benefit of living; who are not suffered to stay in this world, till age and experience have done their best for them, have helped them to know the inward voice and operation of GOD's SPIRIT, helped them to find and feel that evil curse and sting of death, which must be taken from within them before they can die the death of the righteous; but, instead of all this, have been either violently forced, or tempted in the fire of youth and full strength of sinful lusts, to forget GOD, eternity, and their own souls, and rush into a kill or be killed, with as much furious haste and goodness of spirit, as tyger kills tyger for the sake of his prey? ADDRESS, p. 175, l. 28, to l. 23 of p. 176. [See Note D, § 2.]

Note C.

(C) *The man of valour, whom consenting nations have dignified with the title of* HERO.] 1. Who, but the fiery dragon, would put wreaths of laurel on such HEROES heads? Who, but he, could say unto them, " *Well done, good and*

" *faithful*

"*faithful ſervants?*" ADDRESS, p. 175, l. 23—27.—

2. The Chriſtian who acts in the deſtroying fury of War, acts in full contrariety to the whole Nature and Spirit of CHRIST; and can no more be ſaid to be led by His Spirit, or be One with Him, than thoſe his enemies "*who* "*came forth with ſwords and ſtaves to take Him.*" Blinded Proteſtants think they have the glory of ſlaughtering blind Papiſts; and the victorious Papiſt claims the merit of having conquered troops of Heretics. But alas! the conqueſt is equally great on both ſides; both are entitled to the glory of the ſame victory: and the glorious victory, on both ſides, is only that of having GOSPEL-GOODNESS equally under their feet.

3. When a Moſt Chriſtian Majeſty, with his catholic church, ſings a Te Deum at the high altar, for rivers of Proteſtant blood poured out; or an Evangelic church ſings praiſe and glory to THE LAMB OF GOD, for helping them, from His Holy Throne in Heaven, to make Popiſh towns like to Sodom and Gomorrha; they blaſpheme GOD, as much as Cain would have done,

done, had he offered a ſacrifice of praiſe to GOD, for helping him to murther his brother —— Let ſuch worſhippers of GOD be told this; that the field of blood gives all its glory to Satan, who was "*a murderer from the beginning*;" and will, to the end of his reign, be the only receiver of all the glory that can come from it.

4. A glorious Alexander in the heathen world, is a ſhame and reproach to human nature; and does more miſchief to mankind in a few years, than all the wild beaſts, in every wilderneſs upon earth, have ever done from the beginning of the world to this day. But ſuch a HERO, making the ſame ravage from country to country with Chriſtian ſoldiers, has more thanks from the Devil, than twenty pagan Alexanders would ever have had. To make men kill men, is meat and drink to that roaring adverſary of mankind, "*who goeth about ſeeking whom he may devour*:" but to make Chriſtians kill Chriſtians for the ſake of CHRIST's Church, is his *higheſt triumph* over THE HIGHEST MARK, which CHRIST has ſet upon thoſe whom He has purchaſed by His Blood —— "*This commandment*," ſaith He, "*I give unto you*, that ye LOVE ONE ANO-"THER — *By this ſhall all men* know *that ye are*

"my

" my diſciples, *if ye* LOVE ONE ANOTHER *as I*
" *have* LOVED YOU."

5. Can the Duelliſt, who had rather ſheath his ſword in the bowels of his brother, than ſtifle that which he calls an affront; can he be ſaid to have THIS MARK of belonging to CHRIST? and may not he that is called his Second, more juſtly be ſaid, to be ſecond to none in the love of human murder? Now, what is the difference between the haughty Duelliſt, with his provided Second, meeting his adverſary with ſword and piſtol, behind a hedge or a houſe; and two kingdoms, with their high-ſpirited regiments, ſlaughtering one another in the field of battle? It is the difference that is between the murder of one man, and the murder of an hundred thouſand. Now imagine the Duelliſt *faſting and confeſſing his ſins to* GOD to-day, becauſe *he is engaged to fight his brother* to-morrow; fancy again the Conqueror got into his cloſet, and, on his bended knees, lifting up hands and heart to GOD, for bleſſing his weapons with *the death of his brother*; and then you have a picture, in little, of the great piety, that begins and ends the Wars all over Heavenly Chriſtendom. AD-

DRESS,

Note D.

DRESS, p. 167 l. 17 ad fin. p. 168, p. 169, p. 170, l. 1—6.

Note D.

(D) *Surrounded with evil as men are*, &c.] 1. That GOD's Providence over his fallen creatures, is nothing elſe but a Providence of Love and Salvation; turning, through ways of Infinite Wiſdom, ſooner or later, all kinds of evil into a *New Good*; making that which was loſt to be found, that which was dead to be alive again; not willing that one ſingle ſinner ſhould want That, which can ſave him from eternal death; is a truth as certain, as that GOD's Name is, I AM THAT I AM.

2. Love, Goodneſs, and Communication of Good, is the immutable Glory and Perfection of the DIVINE NATURE; and nothing can have Union with GOD, but that which partakes of This Goodneſs. The Love that brought forth the exiſtence of all things, changes not thro' the fall of its creatures; but is continually at work, to bring back all fallen nature and creature, to their Firſt State of Goodneſs. All that paſſes for a time between GOD and his fallen creature,

is

is but one and the ſame thing, working for one and the ſame end: and tho' this is called *wrath*, that called *puniſhment*, *curſe*, and *death*; it is all, from the beginning to the end, nothing but The Work of The firſt Creating Love; and means nothing elſe, does nothing elſe, but thoſe works of purifying fire, which muſt, and alone can, burn away all that dark evil, which ſeparates the creature from its Firſt Created Union with GOD. GOD's Providence, from *The Fall to The Reſtitution of all things*, is doing the *ſame thing*, as when He ſaid to the dark chaos of fallen nature, "*Let there be light*;" He ſtill ſaith, and will continue ſaying the ſame thing, till there is no evil of darkneſs left in all that is nature and creature. *GOD creating*, *GOD illuminating*, *GOD ſanctifying*, *GOD threatening and puniſhing*, *GOD forgiving and redeeming*, is but one and the ſame eſſential, immutable, never-ceaſing Working of The DIVINE NATURE. *That* in GOD, which *illuminates* and *glorifies* Saints and Angels in Heaven; is that very *ſame Working* of The DIVINE NATURE, which *wounds*, *pains*, *puniſhes*, and *purifies* Sinners upon earth. And every number of deſtroyed ſinners, whether thrown by Noah's flood, or Sodom's brimſtone, into the terrible furnace of a life, inſenſible of any thing but

but new forms of raging miſery, till Judgment's day; muſt, thro' the *all-working*, *all-redeeming* LOVE OF GOD which never ceaſes, come at laſt to know, that they had loſt, and have found again, ſuch a GOD OF LOVE as This.

2. Now, from this view of GOD's Infinite Love and Mercy in CHRIST JESUS, willing nothing, ſeeking nothing, thro' all the regions of His Providence, but that ſinners of all kinds, the boldeſt rebels againſt all His Goodneſs, may have their *proper remedy*, their *neceſſary means* of being fully delivered from all that *hurt*, *miſchief*, and *deſtruction*, which, in full oppoſition to their GOD and Creator, they had brought upon themſelves; from this view, I ſay, of GOD and CHRIST, uſing every miracle of Love and Wiſdom, to give *Recovery* of Life, Health, and Salvation, to all that have rebelled againſt Them; look at *The Murdering Monſter of War!* And what can its name or nature be, but a *Fiery Great Dragon*, a full figure of Satan broke looſe, and fighting againſt every REDEEMING VIRTUE OF THE LAMB OF GOD? Look at Warring Chriſtendom! what ſmalleſt drop of Pity towards ſinners, is to be found in it? or how could a

ſpirit

ſpirit all helliſh, more fully contrive and haſten their deſtruction? It ſtirs up and kindles every paſſion of fallen nature, that is contrary to the all-humble, all-meek, all-loving, all-forgiving, all-ſaving Spirit of CHRIST.—It unites, it drives, and compels nameleſs numbers of unconverted ſinners to fall, murdering and murdered, amongſt flaſhes of fire, with the wrath and ſwiftneſs of lightning, into a fire infinitely worſe than that in which they died. —— O ſad ſubject for Thankſgiving days, whether in Popiſh or Proteſtant churches! For if there is a Joy of all the Angels in Heaven, for "*one ſinner that repenteth*;" what a joy muſt there be in hell, over ſuch multitudes of ſinners not ſuffered to repent? And if "*they* "*who have converted many to righteouſneſs, ſhall* "*ſhine as ſtars in the firmament for ever*;" what *Chorazin's woe* may they not juſtly fear, whoſe proud wrath and vain-glory have robbed ſuch numberleſs troops of poor wretches, of all time and place of knowing what righteouſneſs they wanted for the ſalvation of their immortal ſouls?

3. "For the glory of his Majeſty's arms," ſaid once a Moſt Chriſtian King: Now if, at that time, his catholic church had called a ſolemn aſſembly, to unite hearts and voices in this pious prayer,

prayer, " O bleſſed JESUS, dear Redeeming " LAMB OF GOD, Who cameſt down from " Heaven to ſave mens lives and not deſtroy " them! go along, we humbly pray Thee, with " our bomb-veſſels and fire-ſhips; ſuffer not our " thundering cannon to roar in vain; but let " Thy tender hand of Love and Mercy direct " their balls to more heads and hearts of thine " own redeemed creatures, than the poor ſkill " of man is able of itſelf to do"—had not ſuch prayers had more of the "*man of the earth*," more of "*the ſon of perdition*" in them, than the Moſt Chriſtian king's glorying in his arms? O when will one ſingle Chriſtian church, or people, tremble at *the ſhare they have in the Death of ſinners!* ADDRESS, p. 176, l. 24 to l. 2 of p. 177; p. 171 l. 24 to l. 7 of p. 173; p. 174 l. 21 to l. 8 of p. 175; p. 178 l. 11 to l. ult. of p. 179.

Note E.

(E) *The ſame muſt alſo be true of Chriſtian* NATIONAL *life and duty*, &c.] 1. What blindneſs can well be greater, than to think, that a Chriſtian Kingdom, as ſuch, can have any other Goodneſs, or Union with CHRIST, but that very Goodneſs,

Goodneſs, which makes the Private Chriſtian to be One with Him, and a Partaker of The Divine Nature? Or that pride, wrath, ambition, envy, covetouſneſs, rapine, reſentment, revenge, hatred, miſchief, and murder, are only "*the* "*works of the devil*," whilſt they are committed by private or ſingle men; but when carried on by all the ſtrength and authority, all the hearts, hands, and voices of a Whole Nation, that the devil is then quite driven out of them, loſes all his right and power in them, and they become holy matter of church-thankſgivings and the ſacred oratory of pulpits.

2. Look at that which the Private Chriſtian is to do to his neighbour, or his enemy; and you ſee that very thing, which one Chriſtian Kingdom is to do to another. Look at that, which proves a man to be not led and governed by The Spirit of CHRIST; and you ſee that, which proves a Kingdom to be under the dominion and power of Satan. —— Wherever *pride* is, there the Devil is riding in his firſt fiery chariot; and wherever *wrath* is, there he has his firſt murdering ſword at work. What is it that fallen man wants to be redeemed from, but pride and wrath,

envy

envy and covetouſneſs? He can have no higher ſeparation or apoſtaſy from GOD, no fuller union with Satan and his angels, than he has of the ſpirit of theſe tempers: they conſtitute that, which, whether you call it SELF or SATAN in him, the meaning is the ſame.

3. Now ſuppoſe man not fallen into this SELF or SATAN, and then there could be no more War or fighting in him, than there was in THE WORD made man in our fleſh. Or ſuppoſe him *redeemed* from his fallen nature, by a new birth of THE LAMB OF GOD born in his ſoul; and then he can no more be hired to kill men glorioufly in the field, than to carry a dark lanthorn by night to a powder-plot. ADDRESS, p. 170, l. 7, to l. 23 of p. 171.

Note F.

(F) *If we deſired, that to the people who ſit in darkneſs*, &c.] Would you further ſee the fall of the Univerſal Church, from being led by THE SPIRIT OF CHRIST, to be guided by the inſpiration of *the great fiery dragon*; look at all European Chriſtendom ſailing round the globe, with fire and ſword, and every murdering art of war,

war, *to ſeize the poſſeſſions, and kill the inhabitants, of both the Indies.* What natural right of man, what Supernatural Virtue which CHRIST brought down from Heaven, was not here trodden under foot? All that you ever heard or read of heathen barbarity, was here outdone by Chriſtian conquerors. And to this day, what wars of Chriſtians againſt Chriſtians, blended with ſcalping heathens, ſtill keep ſtaining the earth and the ſeas with human blood, for *a miſerable ſhare in the ſpoils of a plundered heathen world!* A world, which ſhould have heard, or ſeen, or felt nothing from The Followers of CHRIST, but a DIVINE LOVE, that had forced them from diſtant lands, and through the perils of long ſeas, to viſit ſtrangers with Thoſe Glad Tidings of Peace and Salvation to all the world, which Angels from Heaven, and ſhepherds on earth, proclaimed at The Birth of CHRIST. ADDRESS, p. 180 l. 1—26.

Note G.

1. Now, let "*the wiſdom of this world,*" from its learned throne, condemn all this as *enthuſiaſm*; it need be no trouble to any one, to be condemned by "*that wiſdom,*" which GOD Himſelf hath

condemned as "*foolishness with Him.*" For "*the wisdom of his world*" hath all the *contrariety* to Divine Wisdom, that the flesh hath to The Spirit, earth to Heaven, or damnation to Salvation. It is a wisdom, whose spirit and breath keep all the evil that is in fallen man alive; and which, in its highest excellence, has only the full grown nature of that "*carnal mind*, "*which is Enmity against GOD.*" It is a "*wis-*"*dom that is sensual and devilish*;" that hinders man from knowing and dying all those deaths, without which there can be no New Life.

2. *This wisdom* hath asked, "how it is possible "for Christian kingdoms, in the neighbourhood "of one another, to preserve themselves; unless "the strength and weapons of War are every "one's defence, against such invasions incroach-"ments, and robberies, as would otherwise be "the fate of Christian Kingdoms from one "another."

3. This question is so far from needing to be answered, that it confesses all, and proves all that has been said of the fallen state of Christendom, to be strictly true. For if this is the governing

ing ſpirit of Chriſtian Kingdoms, that no one of them can ſubſiſt in ſafety from its neighbouring Chriſtian Kingdom, but by its *Weapons of War*; are not all Chriſtian Kingdoms equally in the ſame Unchriſtian State, as *two neighbouring bloody knaves*, who cannot be ſafe from one another, but as each other's *murdering arms* preſerve and protect them? This plea, therefore, for Chriſtendom's wars, proves nothing elſe but *The Want of Chriſtianity* all over the Chriſtian World; and ſtands upon no better a foundation of righteouſneſs and goodneſs, than when one murdering knave kills another that would have killed him.

4. But to know, whether Chriſtianity wants or admits of War, Chriſtianity is to be conſidered as in its *Right State*. Now the true ſtate of the World turned Chriſtian, is thus deſcribed by the great Goſpel-Prophet, who ſhewed what a CHANGE it was to make in the fallen ſtate of the world—— "*It ſhall come to paſs*," ſaith he, "*in the laſt days*," that is, in the days of Chriſtendom, "*that The Mountain of The* LORD'S "*houſe*," His Chriſtian Kingdom, "*ſhall be* "*eſtabliſhed in the top of the mountains, and all* "*nations ſhall flow unto it; and many people ſhall*

" *ſay, Let us go up to The Mountain of The* " LORD'S *houſe, and He will teach us of His* " *Ways, and we will walk in His Paths.*" Iſaiah ii. 2, 3. Now, what follows from this going up of the nations to The Mountain of The LORD'S houſe, from His teaching them of His Ways, and their walking in His Paths? The holy Prophet expreſsly tells you in his following words, ver. 4, " *They ſhall beat their ſwords into plough-* " *ſhares, and their ſpears into pruning-hooks: na-* " *tion ſhall not lift up its ſword againſt nation,* " NEITHER SHALL THEY LEARN WAR ANY " MORE."

5. This is the Prophet's *True Chriſtendom*; with one and the ſame eſſential DIVINE MARK ſet upon it, as when THE LAMB OF GOD ſaid, " *By* THIS *ſhall all men know, that* ye are my " diſciples, IF YE LOVE ONE ANOTHER AS I " HAVE LOVED YOU." CHRIST'S Kingdom of GOD is no where come, but where " *the works* " *of the devil are deſtroyed,*" and men are " *turned from the power of Satan unto GOD.*" GOD is only another name for THE HIGHEST AND ONLY GOOD; and the Higheſt and Only Good, means nothing elſe but LOVE with all its Works——Satan is only another name for *the whole*

whole and all of evil; and the whole of evil is nothing elſe, but its *whole contrariety* to LOVE: and the ſum total of all contrariety to Love, is contained in Pride, Wrath, Strife, Self, Envy, Hatred, Revenge, Miſchief, and Murder. Look at theſe, with all their fruits that belong to them, and then you ſee *all the princely power, that Satan is, and has in this fallen world*

6. Would you ſee, when and where the Kingdoms of this fallen world are become a Kingdom of GOD, the Goſpel-Prophet tells you, it is *then* and *there* where ALL ENMITY ceaſeth—— "*The wolf*," ſaith he, "*ſhall dwell with the lamb*, "*and the leopard ſhall lie down with the kid*; "*the calf, and the young lion, and the fatling* "*together, and a little child ſhall lead them. The* "*cow and the bear ſhall feed; their young ones ſhall* "*lie down together*; *and the lion ſhall eat ſtraw like* "*an ox. The ſucking child ſhall play on the hole* "*of the aſp, and the weaned child ſhall put his hand* "*on the cockatrice's den.*" (N. B.) "*They ſhall* "*not* HURT or DESTROY IN ALL MY HOLY "MOUNTAIN." Iſaiah xi. 6. See here a Kingdom of GOD on the earth! It is nothing elſe but a Kingdom of mere LOVE, where all HURT and DESTROYING is done away, and

every work of ENMITY changed into one united power of HEAVENLY LOVE. But obſerve, again and again, whence this comes to paſs, that GOD's Kingdom on earth is, and can be nothing elſe, but the power of REIGNING LOVE—— The Prophet tells you, it is, becauſe in the Day of His Kingdom, "*the earth ſhall be* full of The "Knowledge of the LORD, *as the waters cover* "*the ſea!*" —— Therefore, O Chriſtendom! THY WARS are thy certain proof, that thou art all over *as full of an Ignorance of* GOD, "*as the* "*waters cover the ſea.*"

7. As to the preſent fallen ſtate of Univerſal Chriſtendom, working under *the ſpirit and power of the great fiery dragon*, it is not my intention to ſhew, how any part of it can ſubſiſt, or preſerve itſelf from being devoured by every other part, but by *its own dragon-weapons.*

8. But the Chriſtendom that neither wants, nor allows of War, is only THAT, where CHRIST IS KING, and HIS HOLY SPIRIT The ONLY GOVERNOR of the wills, affections, and deſigns of all that belong to it. It is my complaint againſt and charge upon all the Nations of Chriſtendom,

tendom, that this neceſſity of murdering arms is *the dragon's monſter*, that is equally brought forth by all and every part of fallen Chriſtendom; and that, therefore, all and every part, as well Popiſh as Proteſtant, are at *One and the Same Diſtance* from THE SPIRIT of their Lord and Saviour THE LAMB OF GOD, and therefore *All want* One and the Same Entire Reformation. ADDRESS p. 180 l. 1 to l. 13 of p. 181; p. 183 l. 24 to the end; p. 184, 185, 186, 187.

DISCOURSE IX.

ON THE DESIRE OF THE COMING OF THE LORD JESUS:

From REV. XXI. 20.

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DISCOURSE IX.

OF THE DESIRE OF THE COMING OF THE LORD JESUS:

From [illegible] 20.

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DISCOURSE IX.

REV. xxii. 20.

"COME, LORD JESUS!"

THIS is the fervent invocation of the Evangeliſt St. John ------ of him, who was diſtinguiſhed by the honourable appellation of "*the beloved diſciple*;" who had leaned on his Maſter's boſom, and was eminently endued with His Spirit; and to whom the ſublimer myſteries of His Univerſal Kingdom were made known.

He was favoured with a repreſentation of the ſtate of the church thro' all its periods; "*the things that were, and the things that* "*ſhould be hereafter*: and in this viſion, he beheld the various revolutions of errour and truth, impurity and holineſs, affliction and peace; the permitted releaſe, and temporary triumph, of the great adverſary of ſouls; the utter diſſolution of his power,

and

and his final and irreverſible condemnation. He beheld the awful appearance of the Supreme Judge------ "the univerſal ſilent at- "tention of all to the loud blaſts of that "alarming trumpet, which ſhakes the "pillars of the world, pierces the inmoſt "caverns of the earth, reſounds from every "part of the encircling heavens, and aſ- "ſembles together the living and the dead "------ the judgment ſet; the books "opened; the adjudication of all to their "eternal ſtates; *the heavens rolled up as a "ſcrowl; the earth, and all things therein, "conſumed and burnt up!*" He beheld, alſo, the "*New Heavens, and the New "Earth, wherein dwelleth Righteouſneſs!*" the ſplendour, purity, and happineſs of which, are deſcribed in the twenty-firſt chapter of this Divine book, with the ſubliméſt images.

And a voice from heaven ſaid, "*Behold, "The Tabernacle of GOD is with men; "and He will dwell with them, and they ſhall "be*

" *be His People; and* GOD *Himſelf ſhall be*
" *with them, and be their* GOD! *And*
" GOD *ſhall wipe all tears from their eyes;*
" *and there ſhall be no more death, neither*
" *ſorrow, nor crying, neither ſhall there be*
" *any more pain: for the former things are*
" *paſt away! He that overcometh, ſhall in-*
" *herit all things: he ſhall drink of The*
" *River of The Water of Life, that iſſues*
" *from The Throne of* GOD *and* THE
" LAMB; *and eat of The Tree of Life, that*
" *grows on the banks of that river, whoſe*
" *Leaves are for the Healing of the nations.*
" *And behold, I come quickly; and my reward*
" *is with me, to give to every man according*
" *to his work,*" according to the prevailing work of his will. " *Bleſſed are they that do*
" *his commandments, that they may have a*
" *right to The Tree of Life; and may enter*
" *in, thro' the gates, into The City of* GOD:
" *for without are dogs, the fearful and unbe-*
" *lieving, the abominable, and murderers, and*
" *whoremongers, and ſorcerers, and idolaters,*
" *and whoſoever loveth and maketh a lie! I*

" JESUS,

" JESUS, *who have ſent mine Angel to teſtify*
" *theſe things, I am the root and offſpring of*
" *David, and The Bright and Morning-Star.*
" *And The Spirit and The Bride ſay, Come!*
" *And let him that heareth ſay, Come! And*
" *let him that is athirſt, come: and whoſo-*
" *ever will, let him take The Water of Life*
" *freely. He which teſtifieth theſe things,*
" *ſaith,---Surely, I come quickly!*" And to this gracious aſſurance, the pure and devout heart of the Evangeliſt immediately replies —"*Amen! Even ſo---Come,* LORD JESUS!"

For The Reſtoration of fallen nature, and to eſtabliſh the foundation of an univerſal conqueſt over all its evil thro' The Power of a Divine Life manifeſted in it, CHRIST came once by incarnation, and "*dwelt* " *among men full of Grace and Truth:*" and to accompliſh the deſign of that wonderful diſpenſation, He ſhall come at laſt as a glorious Judge, to make an awful diſtinction, and an everlaſting ſeparation, between evil and good. And it is principally in this reſpect,

ſpect, that the Evangeliſt deſires Him to come --- "*Come*, LORD JESUS, as an "Almighty Judge, to ſubvert Anti-Chriſt, "and deſtroy the kingdom of ſin and Satan! "Come, as an Almighty Redeemer, and "bring a full and final deliverance from all "evil, to all contrite and broken hearted "ſinners!"

It is the unfeigned deſire of every ſoul that has received "*The Spirit of adoption*," to obtain The Enjoyment of CHRIST. He ſo ardently longs to behold the Face of his REDEEMER, and to live continually in His Transforming Preſence, that his apprehenſion can ſuggeſt to him nothing ſo precious. Having had ſome perception of the happineſs which his heart perpetually ſighs for, he ſays ---- "If the firſt fruits are ſo grate-"ful, how much more delicious the full "vintage! If the dawning of the day be "ſo bright, how much more reſplendent "the riſen ſun! If a glimpſe of GOD's "Reconciled Countenance is ſo tranſport-

ing,

" ing, how tranſcendently rapturous muſt " be The Fulneſs of that Countenance *re-* " *ſerved for me in the heavens!*"

This deſire the pſalmiſt hath illuſtrated by the ſimilitude of a chaſed hart: " *as the* " *hart,*" the hart perſued, heated, affrighted, and vexed by the hunters, " *panteth after* " *the water-brooks; ſo doth my*" weary, oppreſſed, and wounded " *ſoul pant after* " *Thee, O GOD! my ſoul thirſteth for* " *GOD, for The Living GOD! When* " *ſhall I come and appear before GOD---*" before GOD, in the full ſenſe of His Redeeming Mercy, and the full enjoyment of His Adorable Preſence in the higheſt heavens? And the chief ground of this deſire St. Paul expreſſes by a metaphor taken from the condition of the naked, who have neither garment to cover nor houſe to receive them. As ſuch wretchedneſs will naturally ſeek after a place of ſhelter, and wiſh for a covering to conceal its ſhame; ſo The Chriſtian, convinced of the poverty and deformity

formity of his fallen life, longs for "*a build-*
"*ing not made with hands,*" an eternal habitation, which he knows GOD has prepared for his redeemed ſpirit; and for that Union with CHRIST, which will inveſt him with The Pure and Spotleſs, The Rich and Honourable Robe of His Righteouſneſs. "*We deſire to be* cloathed upon, *that* Morta-
"lity *may be ſwallowed up of* LIFE:" we long to have this corruptible put on incorruption; we groan to be delivered from this earthly body of impurity and miſery, derived from the Firſt Adam; and to receive from THE LORD, as the Second Adam, that Heavenly Body which HIS SPIRIT only can renew. The ſame great Apoſtle, to ſooth the afflictions of the Hebrew Chriſtians, to animate their hope and ſtrengthen their faith, perſuading them to wait with calm reſignation, aſſures them of the Speedy Coming of THE LORD JESUS: "*caſt not away your*
"*confidence,*" ſays he, "*which hath great*
"*recompence of reward; for ye have need of*
"*patience, that after ye have done The Will*

" *of* GOD *ye might receive the promiſes: for* " *yet a little while, and He that ſhall come,* " *will come, and will not tarry.*" And he commends the Theſſalonians, that they were " *turned to* GOD *from idols, to* " *ſerve The Living and True* GOD; *and to* " *wait for His Son from heaven,*" with the unreſerved dependence, and affectionate expectation, becoming thoſe, whom " *He* " *has redeemed from impending wrath.*"

The motives to this deſire of the Coming of THE LORD JESUS, are various and powerful.

It is prompted by a ſenſe of remaining ſin and corruption. This diſturbs the tranquillity of the ſoul, interrupts its Communion with GOD, embitters its preſent enjoyments, and endangers its everlaſting welfare: and therefore, like the nobleman, who beſought " CHRIST *to come down* " *immediately and heal his ſon, becauſe he was* " *at the point of death*; The Chriſtian, dreading ſome fatal turn of his malignant diſ-

diſorders, conſtantly implores the interpoſition of His Divine Help, and ſays,—— "*Come,* LORD JESUS! and heal the "deadly wounds which ſin has made."

It is prompted alſo by a dread of the known and unknown power of the great enemy of ſouls. With the ſubtilty of a ſpirit once illuſtrious and exalted among the angelic hoſts, he inſinuates himſelf into all the appetites and paſſions, the faculties and operations of fallen nature. He takes poſſeſſion of the ſeat of fancy; and by prompting the continual purſuit of trifles apparently innocent, betrays the mind from its attention to its Supreme and Ultimate Good. He ſits upon the cup of which we drink, and at the table where we eat; he mingles in the tumults of mirth, and ſteals upon the ſolitude of ſadneſs; and when riches, honour, or pleaſure, is the object of deſire, he ſoftens the luxury of idleneſs, or animates the induſtry of labour. In all inſtances, where the ſenſuality, pride, envy, hatred, and wrath

of fallen nature, may be excited and inflamed; he acts with a powerful but ſecret influence, that is generally not diſtinguiſhed from the agitated and tumultuous motions of mind and body. What can preſerve the ſoul from ſuch a combination of ſubtilty, malignity, and power, but The Continual Preſence of THE LORD JESUS, as its Light, its Meekneſs, its Purity, and its Love? "O *Come* LORD JESUS! — Come now "by THY SPIRIT, and ſecure us againſt "the deſigns of our ſpiritual adverſary! "Come, in Thy Own Perſon, and deliver "us for ever from his malice, his deluſion, "and his ſtrength!"

The frequent and unavoidable connexion with profane and ſenſual men, who thro' ſelf-confidence, and the love of the world, fear not to reject the offered Redemption of THE LORD JESUS, is another motive to this deſire. To The Chriſtian, who knows the corruption and frailty of the heart, and the neceſſity of "*abſtaining* even *from the* "*appear-*

"*appearance of evil,*" the principles, the language, and the practices of ſuch perſons, cannot but be the occaſion of ſome danger, and much diſquiet: their company is like that of the ſelf-willed and diſobedient Jonah, whoſe preſence made the ſea tempeſtuous, and the navigation of the ſhip perilous. Therefore, as he that dwells among thorns, and briars, and ſcorpions, has the ſtrongeſt reaſon to wiſh that he might change his dwelling; ſo The Chriſtian deſires "*The* "*Coming of* THE LORD JESUS," that he may be reſcued from the converſation of profane ſcorners, who, in the ignorance and vanity of their hearts, while they "*are* "*wretched, and miſerable, and poor, and* "*blind, and naked,*" fancy themſelves honourable, and wiſe, and happy, and "*to* "*be increaſed*" in mental riches, and "*to* "*have need of*" no reſtraint, no inſtruction, no ſalvation.

But the moſt powerful motive to this deſire, is the Divine Hope of a plenary and perfect

Reſtoration of GOD's Image in the ſoul. "*The Coming of* THE LORD JESUS" will bring Conſummate Redemption to every faithful and humble penitent; when, being delivered from all corruptibility, he ſhall flouriſh like The Tree of Life, without barren branch, ſuperfluous bough, or fading leaf. This is The Day of his Reſtoration to The Peace, Order, and Harmony, The Life, Light, and Love, of his Firſt State in God; The Day of his Reunion with FATHER, SON, AND HOLY SPIRIT.

From the nature of this deſire, and the motives that awaken it, we learn that the ſtate and condition of man, even of the holieſt and beſt man in this world, is, in a comparative ſenſe, a ſtate of diſtance from THE LORD JESUS. Here, like Iſrael in the way to Canaan, the Chriſtian has a few grapes, a little taſte of the goodneſs of the land to which he is travelling; but the full vintage is reſerved 'till the Second Coming of THE LORD JESUS, Whom now he beholds

beholds as an inheritance afar off. "*While* "*we are at home in the body,*" ſays St. Paul, "*we are abſent from* THE LORD;" abſent from The Fulneſs of The Light of His Countenance, from The Perfection and Glory of His Image! "*Now we ſee*" the nature, works, and will of GOD, the nature of the ſoul, the evil and malignity of ſin, the nature and power of Redemption from it, "*through a glaſs darkly; then we* "*ſhall ſee face to face,*" "*ſhall know even as* "*we are known.*"

This ſenſe of the want of THE LORD JESUS, and of the certainty of His Second Coming, and its effectually Redeeming Influence, ſhould ſo endear Him to the ſoul, that now, while we have life and health, and the poſſeſſion of our will and affections, we ſhould chuſe Him, love Him, delight in Him, and perſue Him, as our Supreme and Only Good. When diſtreſs puts on her moſt formidable terrours, and death approaches with reſiſtleſs haſte, then, when the arm of

all earthly dependence will be broken, and the tongues of all our friends become ſilent thro' exceſs of ſorrow and inability to help or comfort us—then, in the anguiſh and terrour of our ſouls, we ſhall be conſtrained to cry, "*Come*, LORD JESUS!—LORD JESUS "help us, ſave us, deliver us from *the ſecond* "*death!*" We ſhould, therefore, NOW, "*while* "*it is called To-day*," and "*before the night* "*cometh*," the awful night of imbecillity, confuſion, diſtraction, darkneſs; "*the night* "*that may hide*" the bleſſed opportunity *from* "*our ſight*;" we ſhould NOW "*know the* "*things that concern our everlaſting peace*;" and, with all our heart, truſt in THE LORD JESUS, as "*our Wiſdom, our Sanctification,* "*our Righteouſneſs, and Hope of Glory.*" We ſhould ſo admire Him, ſo ſeek after Him, ſo ſet our hearts upon Him, that this may be the language of their continual aſpirations, "*Whom have we in heaven, but* "*Thee; and there is none upon earth, that* "*we deſire beſides Thee!*" Our faith in Him ſhould be ſo lively, our dependence upon

Him

Him ſo unreſerved, our love towards Him ſo ardent, our reſignation to Him ſo abſolute, that at all times, and in every ſtate and condition, whether of comfort or affliction, health or ſickneſs, life or death, we ſhould be able to ſay, with humble confidence and joy, "*Come*, LORD JESUS!"

When the mind is in ſuch a frame, how great muſt be the honour and advantage of a bodily diſſolution! "*O death! where is* "now *thy* once dreaded *ſting? O grave!* "*where is* now *thy* once boaſted *victory?*" Not only to St. Paul, but to every humble Chriſtian, to whom "*to live is* CHRIST, "*to die*" muſt, indeed, be "*gain*"—— gain of liberty from the ſervitude of the world, from the aſſaults of Satan, from the tyranny of carnal appetites, and from the burthen of all corruption! gain of complete victory over every enemy! gain of the ſweeteſt Communion with "*The Spirits of* "*the Juſt made Perfect*" and the innumerable hoſts of Pure Angels, in The Awful and

and Adorable Preſence of THE BLESSED TRINITY! gain of Conſummate Holineſs and Honour in The Reſtoration of GOD's Image in the ſoul!

If ſuch is the temper of our ſpirits, if we ſincerely wiſh for the "*New Heavens and* "*the New Earth wherein dwelleth Righte-* "*ouſneſs*," and "*love*" and long for "*The* "*Appearing of the* LORD JESUS;" this temper will neceſſarily be accompanied with "*Godly Sorrow*" for ſin, and conſtantly renewed endeavours to leſſen its dominion over us. To the broken and contrite heart; to him alone, who feels the heavy burthen of corrupt nature, who labours under it, is weary of it, and groans to have it removed, can "*The Coming of the* LORD "JESUS" be either the object of deſire, or the ſource of comfort. But if we feel not this burthen; or feel it, and, however painfully, yet willingly bend under it: if we ſecretly hug the chain, with which The God of This World binds us down to his own

own region; and tho' we avow not the love of ſin, yet with all the ardour of deſire perſue riches, honour, and pleaſure, which are the factors and inſtruments of ſin; in vain ſhall we ſay at any time, whether of life or death, "*Come*, LORD JESUS!" The Prophet has already ſpoken to us——"*Woe* "*unto you, that deſire The Day of* THE "LORD! *to what end is it for you? To you,* "*The Day of* THE LORD *is darkneſs, and* "*not light — as if a man did flee from a lion,* "*and a bear met him; or went into the* "*houſe, and leaned his hand upon the wall,* "*and a ſerpent bit him. Shall not The Day* "*of* THE LORD *be darkneſs, and not light?* "*even very dark, and no brightneſs in it?*"

The conſideration of ſuch a tremendous ſtate, ſhould urge us to turn immediately to That Light, which is The Only Light of the human ſoul; and in the deepeſt ſenſe of the darkneſs, impurity, poverty, and miſery, of ſinful nature, to beſeech our BLESSED IMMANUEL, to enrich us with the

the all-ſufficient treaſure of His Own Divine Spirit; that "*precious pearl, for the pur-*
"*chaſe of which, the merchant*" in the Goſpel, who found it could be purchaſed only at ſuch a price, "*ſold all his poſſeſſions*," all that in the vanity of ſelf love he had before thought dear and valuable in his earthly life.

This is The Only Principle of availing Faith and Repentance; The Life and Strength of that Regenerate Nature, which is born in Grace, and perfected in Glory! This will quench the fiery darts of Satan; this will diſpel the terrours of conſcience; this, like Elijah's fiery chariot, will raiſe our ſouls above the deſires of fleſh and blood, above the low intereſts and purſuits of a vain, deceitful, and periſhing world; 'till at laſt they ſhall be exalted to The Preſence of THE LORD JESUS, at the Right Hand of The Throne of GOD!——there, no impurity can ſtain, no darkneſs miſlead, no outward nor inward enemy alarm us; there

there is no death, neither of ſin, nor miſery, nor nature!

May we, therefore, now reſolve, to adhere ſo invariably to THE LORD JESUS, to believe in Him, deſire Him, and depend upon Him, as The Only Principle of Life and Light, Purity and Love, Peace and Bleſſedneſs; that with reſpect not only to the Conſummation of Future Glory, but to the continual want of the illuminating and ſanctifying influences of Preſent Grace, we may join the Beloved Diſciple in his devout requeſt, and ſay, with unfeigned lips, "Come, LORD JESUS!"

O "Come, LORD JESUS!" in the day of abundance, and make us humble, temperate, watchful, and liberal; in the day of want, and make us contented and chearful; in the day of ſin, and make us penitent; in the day of trouble, and make us patient; in the day of temptation, and make us ſtrong! O "Come," in the day of health, and

and ſuffer us not to forget the day of ſickneſs; in the day of ſickneſs, and aſſure us of the bleſſed iſſue of our earthly pilgrimage; in the day of life, and make us watchful againſt the day of death; in the day of death, and tranſlate our ſouls to Everlaſting Life, Purity, and Peace! "*Amen*: COME, "LORD JESUS!

A

LETTER,

OCCASIONED BY

The Lord Biſhop of GLOUCESTER's

DOCTRINE OF GRACE.

LITTLE CHILDREN, IT IS THE LAST TIME: AND AS YE HAVE HEARD THAT ANTICHRIST SHALL COME, EVEN NOW ARE THERE MANY ANTICHRISTS; WHEREBY WE KNOW, THAT IT IS THE LAST TIME. THEY WENT OUT FROM US, BUT THEY WERE NOT OF US; FOR IF THEY HAD BEEN OF US, THEY WOULD NO DOUBT HAVE CONTINUED WITH US: BUT THEY WENT OUT, THAT THEY MIGHT BE MADE MANIFEST, THAT THEY WERE NOT ALL OF US. BUT YE HAVE AN UNCTION FROM THE HOLY ONE, AND YE KNOW ALL THINGS. I HAVE NOT WRITTEN UNTO YOU, BECAUSE YE KNOW NOT THE TRUTH; BUT BECAUSE YE KNOW IT, AND THAT NO LIE IS OF THE TRUTH. THESE THINGS HAVE I WRITTEN UNTO YOU, CONCERNING THEM THAT SEDUCE YOU. BUT THE ANOINTING WHICH YE HAVE RECEIVED OF HIM, [THE HOLY ONE] ABIDETH IN YOU; AND YE NEED NOT THAT ANY MAN TEACH YOU: BUT, AS THE SAME ANOINTING TEACHETH YOU OF ALL THINGS, AND IS TRUTH, AND IS NO LIE, AND EVEN AS IT HATH TAUGHT YOU, YE SHALL ABIDE IN HIM.

1 JOHN II. 18, 19, 20, 21, 26, 27.